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THE

PRACTICAL MONITOR,

CONTAINING THE

MONITORIAL INSTRUCTIONS USED IN THE DEGREES

OF

ENTERED APPRENTICE, FELLOW CRAFT, AND MASTER MASON,

WITH A

COMPEND OF MASONIC LAW AND JURISPRUDENCE,

ALL IN A

Concise and Convenient Form for Ready Reference.

BY

M. WOLCOTT REDDING.

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PREFACE.

To officers and members who desire to have a practical manual, in which the monitorial pertaining to the first three degrees is contained unencumbered with matter not practiced with the work, this Monitor will commend itself, as everything not used in connection with the work and lectures is excluded, while the monitorial that is practiced is arranged in the exact order in which it occurs in the ritual; thus rendering the information on any point readily accessible.

THE AUTHOR.

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ENTERED APPRENTICE.

PROPOSAL AND ADMISSION OF CANDIDATES.

A CANDIDATE for the mysteries of Masonry cannot be initiated in any regular lodge without having stood proposed one regular meeting, unless a dispensation be obtained in his favor. All applications for initiation should be made in writing, giving name, residence, age, occupation, and references.

FORM OF APPLICATION.

To the W. Master, Wardens and Brethren of ——— Lodge, No. ——, of Free and Accepted Masons.

The subscriber, residing in ———, of lawful age, and by occupation a ———, begs leave to state, that, unbiassed by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers

himself as a candidate for the mysteries of Masonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow-creatures. Should his petition be granted, he will cheerfully conform to all the ancient established usages and customs of the Fraternity.

[Signed] A. B.

The following recommendation must be signed by two members of the lodge to which the application is made :

THIS MAY CERTIFY, That we, the subscribers, are personally acquainted with Mr. ———; and, from a confidence in his integrity, and the uprightness of his intention, do cheerfully recommend and propose him as a proper candidate for the mysteries of Masonry.

Recommended by A. B.
Avouched for by C. D.

After the petition has been read in open lodge, it is placed on file. A committee is then appointed to investigate the character and qualifications of the petitioner. If, at the next regular meeting of the

lodge, the report of the committee be favorable, and the candidate is elected, he is required to give his free and full assent to the following interrogatories:

1. "Do you seriously declare, upon your honor, before these gentlemen, that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

2. "Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

3. "Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?"

After which, if no objections are urged to the contrary, the candidate is introduced in due and ancient form.

MONITORIAL PERTAINING TO THE FIRST DEGREE.

SECTION I.

PRAYER AT INITIATION.

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy Divine Wisdom, that, by the influence of the pure principles of our Order, he may be the better enabled to display the beauties of holiness, to the honor of thy holy name. AMEN.

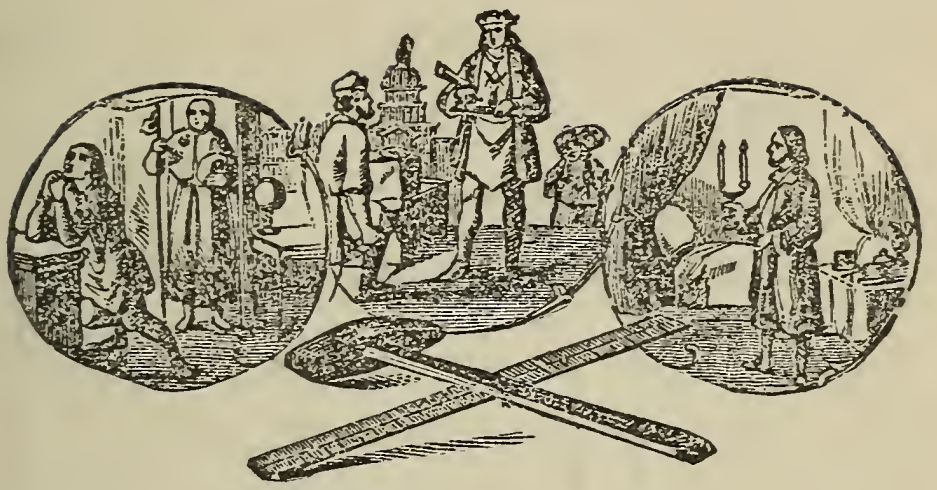
Response—So mote it be!

SCRIPTURE READING.

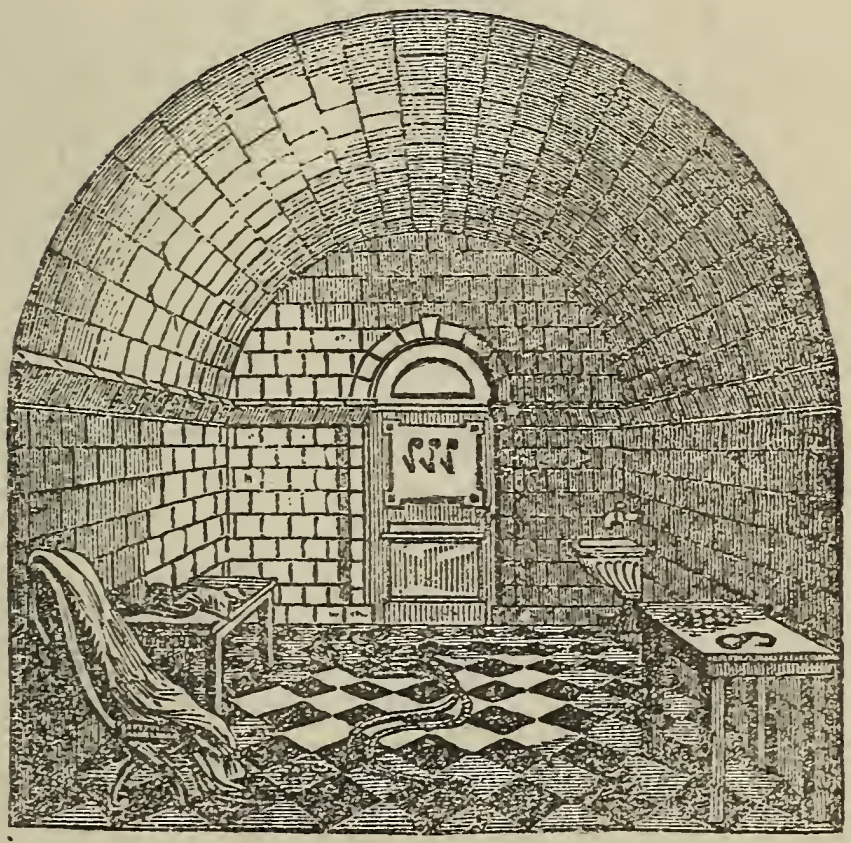
"Behold! how good and how pleasant it is for brethren to dwell together in unity;

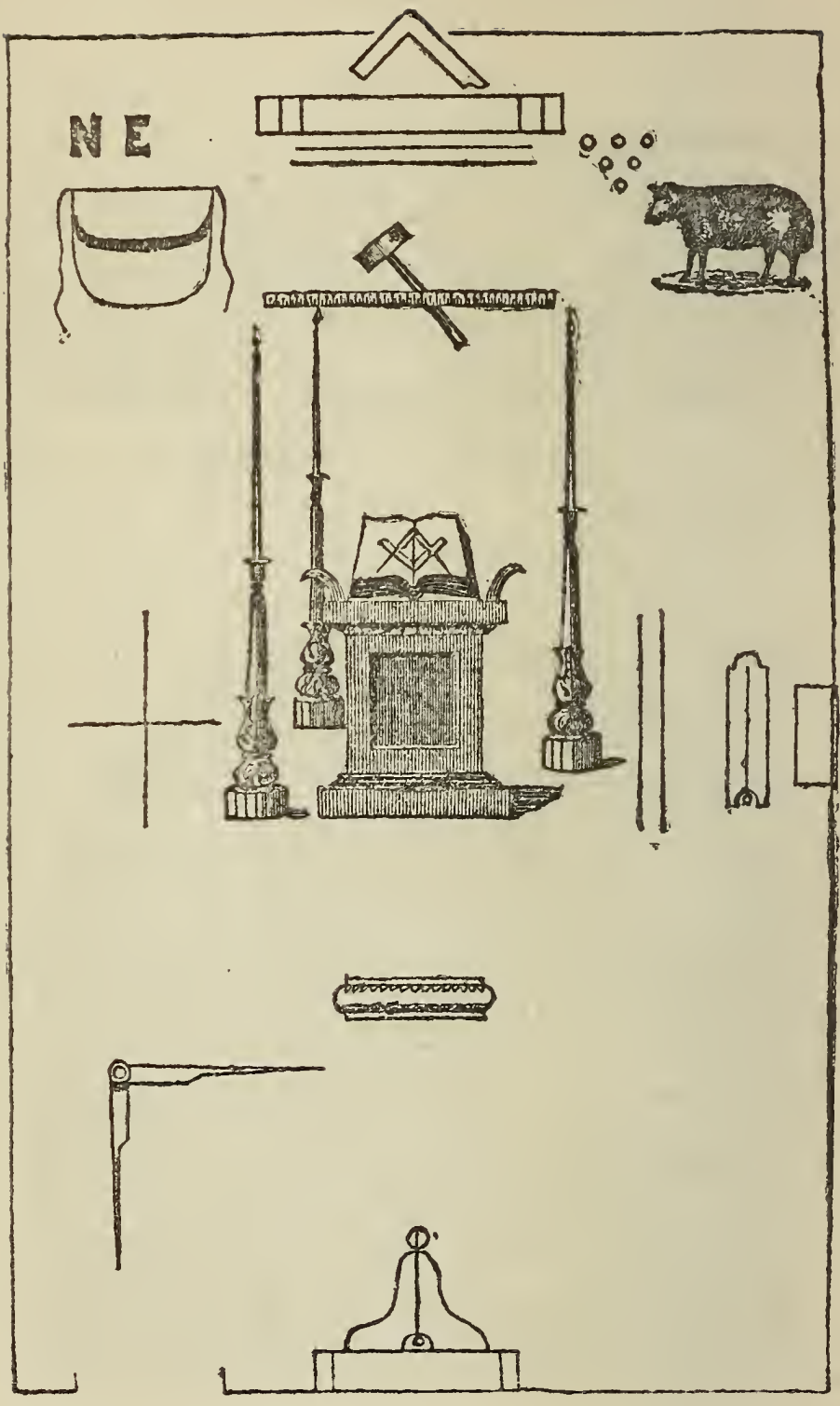
"It is like the precious ointment upon the head, that ran down upon the beard,

Section I.



Section II.




N E

even Aaron's beard, that went down to the skirts of his garment:

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

(Or an Ode may be sung, for which see Appendix.)

BRINGING TO LIGHT.

W. M. In the beginning God created the Heaven and the Earth. And the Earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.

In humble commemoration of that great and august event, I now say. * * * *

THE THREE GREAT LTS.

The three great lts. in Mnry. are the Holy Bible, Square, and Compasses.

The Holy Bible is given us as the rule and guide of our faith and practice; the Square to square our actions; and the Compasses to circumscribe our desires, and keep our passions in due bounds with all mankind—especially with the Brethren.

THE THREE LSR. LTS. ARE the Su–., Mn. and Ms of the  , and are thus xpln—As th Su–. rls. th d'y, an' th Mn. gvs. th nt., so shd. th W. M. wth. eql. rglrt. rl. an' gv. th  .

PRESENTATION OF THE LAMBSKIN, OR WHITE LEATHER APRON.

It is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that can be conferred upon you at this or any future period, by king, prince, potentate, or any other

person, except he be a Mason. Ca' it t. th. Sw. i th. W. wh–. wl th. u hw. t. wr i–t a' an Ep. It is hoped u will wear it with pleasure t ys'l and honor to the fraternity.

PRESENTATION OF THE WORKING-TOOLS OF AN ENTERED APPRENTICE.

The *twenty-four-inch gauge* is an instrument made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.

The *common gavel* is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building —that house not made with hands eternal in the heavens.

SECTION II.

THIS SECTION RATIONALLY ACCOUNTS FOR THE FORMS AND CEREMONIES OF INITIATION.

CHANGING AND REDEEMING.

We read in the Book of Ruth, concerning the manner of changing and redeeming, that to confirm all things, a man plucked off his shoe and gave it to his

neighbor; and that was testimony in Israel. * * * * *

The right has in all ages been deemed the seat of fidelity; the ancients worshipped a Deity named fides, sometimes represented by two right hands joined; at others, by two human figures holding each other by the right hand.

The right, therefore, w–e. us' i ths. grt. an' impt. undtkg. tstfng. * * * * *

THE BADGE OF A MASON.—See second section of the Lecture.

The LAMB has, in all ages, been deemed an emblem of *innocence;* he, therefore, who wears the lambskin or white leather apron as the badge of a Mason, is continually reminded of that purity of life and rectitude of conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

SECTION III.

THIS section fully explains the manner of constituting, and the proper authority for holding a lodge. Here, also, we learn where lodges were anciently held; their *form*, *support*, *covering*, *furniture*, *ornaments*, *lights*, and *jewels;* how situated, and to whom dedicated, as well in former times as at present.

† A certain number of Free Masons duly assembled, furnished with the Holy Bible, square, and compasses, together with a charter or dispensation* from some grand Body of competent jurisdiction, empowering them to work, constitute a  . Our ancient brethren held their lodges on high hills and in lw. vls. * * * *

Lodge meetings, at the present day, are usually held in upper chambers—probably for the better security which such places afford. The custom might have had its origin in a practice observed

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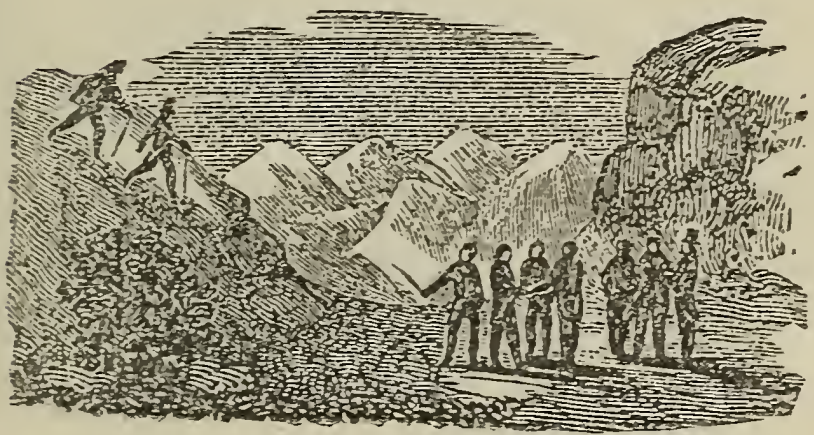
* In some Jurisdictions *warrant.*

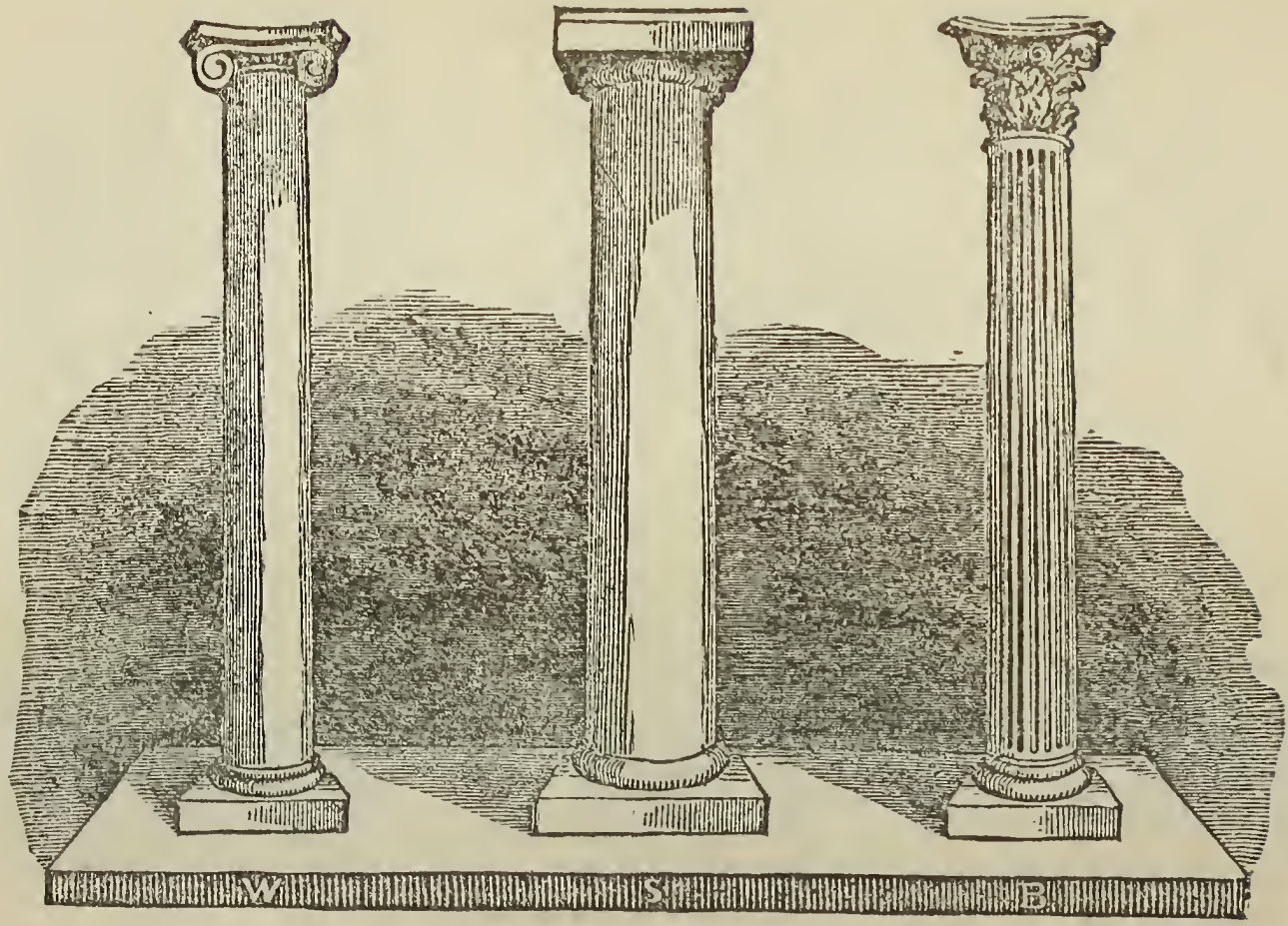
† See Appendix.


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by the ancient Jews, of building their temples, schools, and synagogues on high hills—a practice which seems to have met the approbation of the ALMIGHTY, who said unto the prophet EZEKIEL, "Upon the top of the mountain, the whole limit thereof, round about shall be most holy."

FORM OF THE  .

Its *form* is an ob sq. In length, from east to west, in breadth, between north and south. As high as the heavens and as deep as from the surface to the centre. A Lodge is said to be thus extensive to denote the universality of Free Masonry, and teach us that a Mason's charity should be equally extensive.

SUPPORTS.

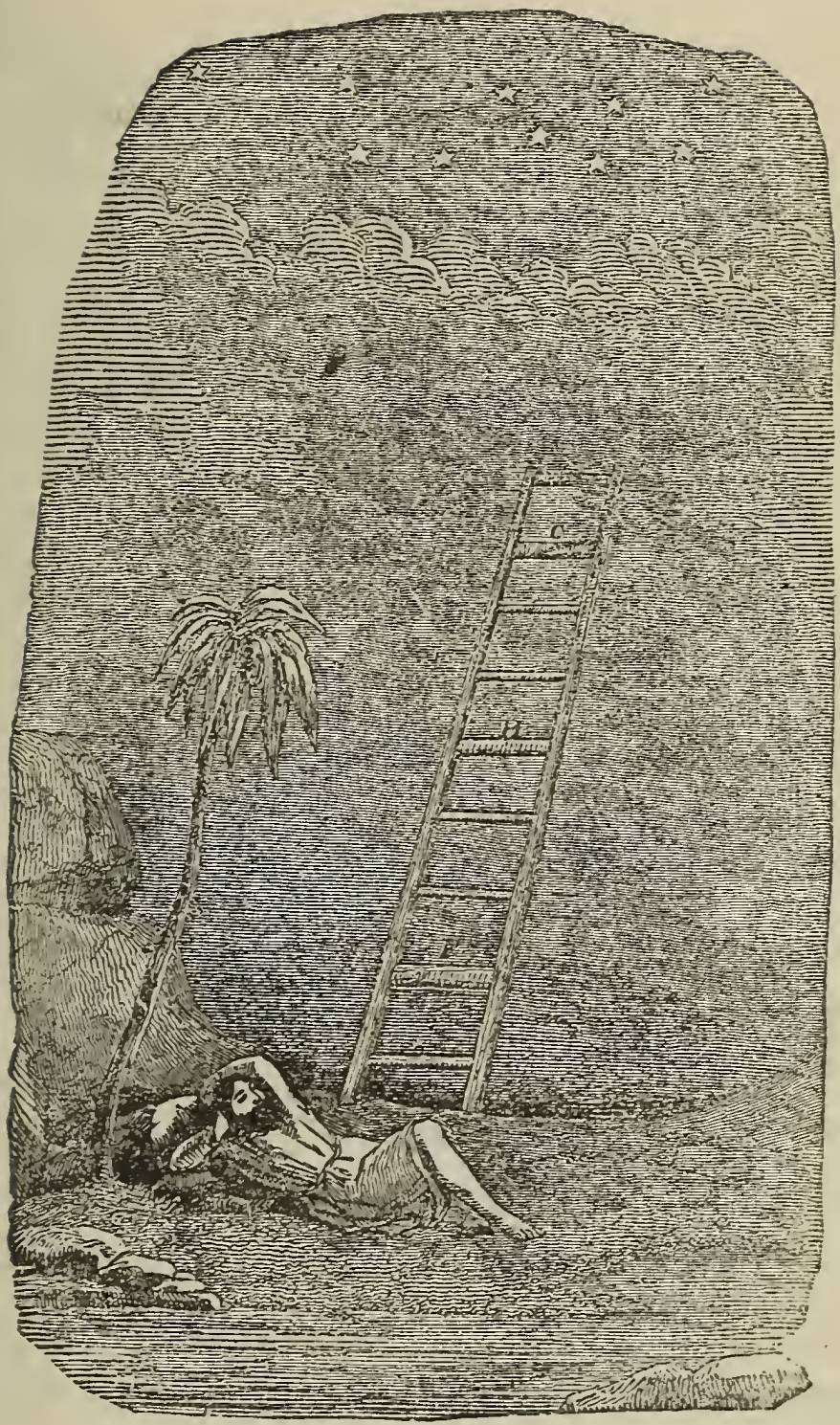
A Lodge is metaphorically *supported* by three great pillars, or columns which are denominated WISDOM, STRENGTH, and BEAUTY; because there should be *wisdom*

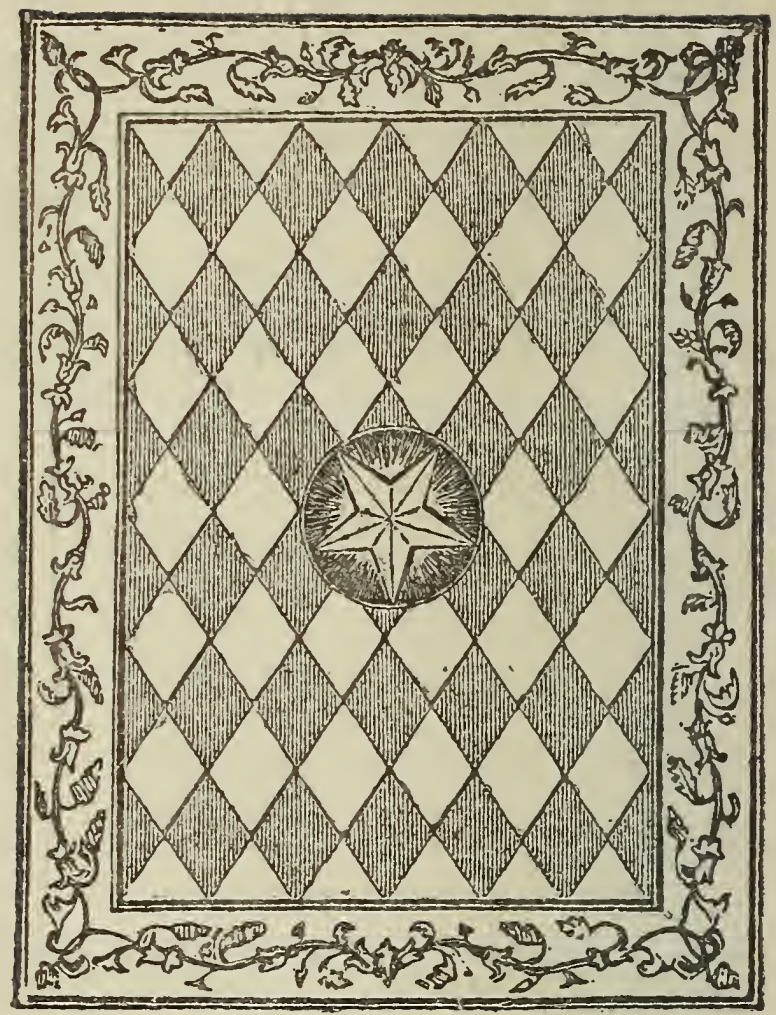
to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings. The universe is the temple of the DEITY whom we serve: Wisdom, Strength, and Beauty are about His throne as pillars of His work; for His wisdom is infinite, His strength is omnipotent and His beauty shines forth through all His creation in symmetry and order.

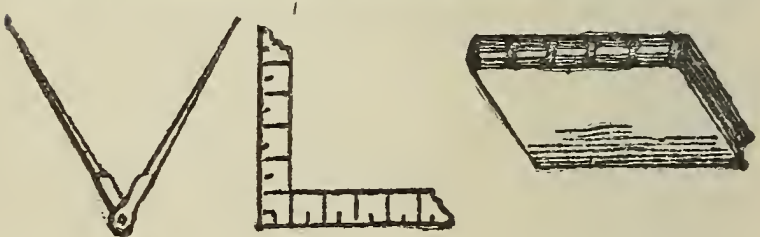
These pillars also represent the three prncpl. ofcs of the  . * * *

THE COVERING OF THE LODGE.

Its covering is no less than the clouded canopy, or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which JACOB in his vision saw extending from earth to heaven; the three *principal rounds* of which are denominated FAITH, HOPE, and CHARITY; which admonish us







to have *faith* in GOD, *hope* in immortality, and *charity* to all mankind. The greatest of these is CHARITY; for our *faith* may be lost in sight; *hope* ends in fruition; but *charity* extends beyond the grave, through the boundless realms of eternity.

THE FURNITURE OF THE LODGE.

Consists of the *Holy Bible*, *Square* and *Compasses*.

The Bible is dedicated to the service of God, because it is the inestimable gift of God to man, an' o–n. i– we obgt ou' nwly md Bn.; the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the craft, because, by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.

ORNAMENTS.

The ornaments of a lodge are the *Mo-*

saic Pavement, the *Indented Tessel*, or tesselated border, and the *Blazing Star.*

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tesselated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the Indented Tessel, or tesselated border, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

LIGHTS.

A  has three symbolic lights situated E. W. and S.—thr is none in th N. because K. S. T. was situated so far north of the Ecliptic, &c.

JEWELS.

A  has six jewels—three movable and three immovable.

The immovable jewels are the *Square*, the *Level*, and the *Plumb*.* The Square inculcates morality; the Level equality; and the Plumb rectitude of conduct.

The movable jewels are the *Rough Ashlar*, the *Perfect Ashlar*, and the *Trestle-Board*.

The *Rough Ashlar* is a stone, as taken from the quarry in its rude and natural state; the *Perfect Ashlar* is a stone made ready by the hands of the workmen, to be adjusted by the working tools of a Fellow Craft; and the *Trestle-Board* is for the Master workman to draw his designs upon.

By the *Rough Ashlar* we are reminded of our rude and imperfect state by na-

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* In England, and in some jurisdictions in this country, the immovable jewels are the Rough Ashlar, Perfect Ashlar, and Trestle-Board.

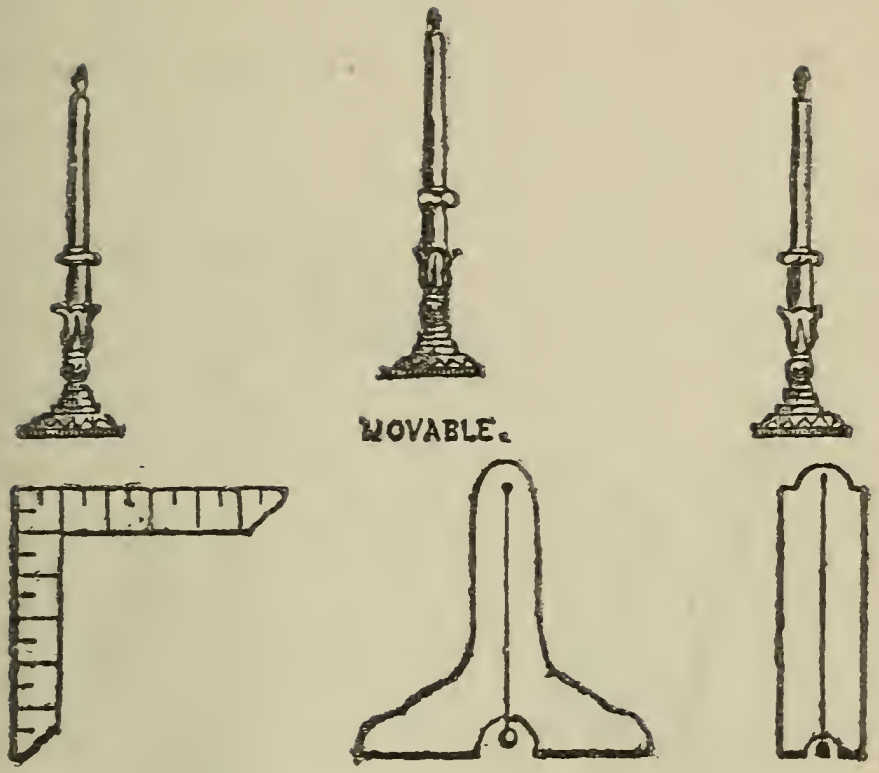
ture; by the *Perfect Ashlar*, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of DEITY. And as the operative workman erects his temporal building in accordance with the designs laid down upon the *Trestle-Board* by the Master workman, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the universe, in the great book of nature and revelation, which is our spiritual, moral, and masonic trestle-board.

SITUATION OF THE  .

The Lodge is situated due east and west, because K. S. T. was so situated.

DEDICATION.

Lodges were anciently dedicated to King SOLOMON, as he was our first Most Ex-



IMMOVABLE.







cellent Grand Master; but Masons professing Christianity, dedicate theirs to ST. JOHN THE BAPTIST and ST. JOHN THE EVANGELIST, who were two eminent patrons of Masonry; and, since their time, there is represented, in every regular and well-governed lodge, a certain POINT WITHIN A CIRCLE:—the point representing an individual brother; the circle, the boundary-line of his conduct to GOD and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him, on any occasion. This circle is embordered by two perpendicular parallel lines, representing those saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going around this circle we necessarily touch upon these two lines as well as upon the Holy Scriptures; and while a Mason keeps himself thus

circumscribed, it is impossible that he should materialy err.

TENETS.

The principal tenets of our profession are threefold, including the inculcation and practice of those truly commendable virtues, *Brotherly Love*, *Relief*, and *Truth*.

BROTHERLY LOVE.

By the exercise of Brotherly Love, we are taught to regard the whole human species as one family—the high, the low, the rich, the poor—who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF.

To relieve the distressed, is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis, we form our friendships and establish our connections.

TRUTH.

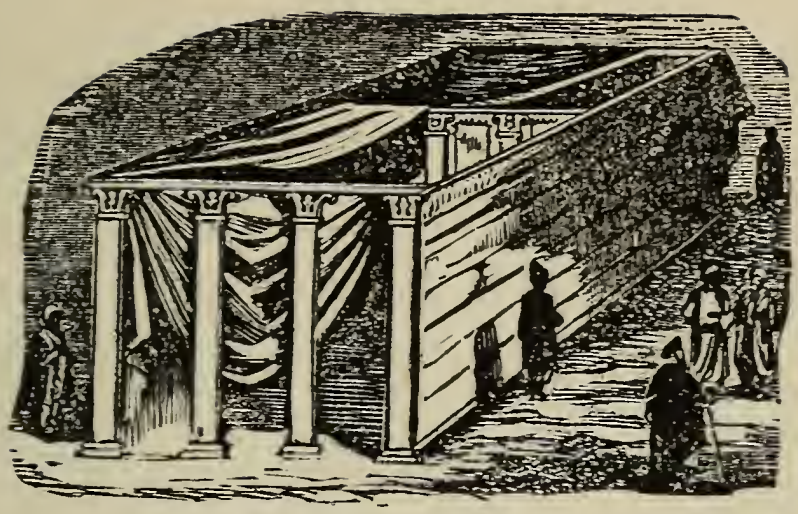
Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and

the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

THE PRFC PNTS O' ENTRC.

FORTITUDE.

FORTITUDE is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness or cowardice; and should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the lodge.—Whr u wr * * * * *





B. L.



R.



T.



F P T J

PRUDENCE.

PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained.—evr brng in rmbrnc * * * * * *

TEMPERANCE.

TEMPERANCE is that due restraint upon our affections and passions which renders

the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he had promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.—if nt to th * * * * *

JUSTICE.

JUSTICE is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice, in a great measure, constitutes the really good man, so should it be

the invariable practice of every Mason, never to deviate from the minutest principles thereof.—evr rmmbrng tht whn

* * * * * * * * * *

EP SRVD THR MSTS WTH FRDM FRC. AND ZL.

Whch are represented by

* * * *

Our mother Earth, for it is that alone, of all the elements, which has never proved unfriendly to man: the bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. The air rushes in storms, prepares the tempest, and lights up the volcano;—but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield; spreading his path with flowers, and his table with plenty; though she produces poison, still she

supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of Death," she once more receives him, and piously covers his remains within her bosom; this admonishes us that from it we came, and to it we must shortly return.

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the Opening and Closing of a Lodge, comprehends the whole of the first degree of Masonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity.

CHARGE TO THE CANDIDATE.

Brother: As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this

ancient and honorable Order:—ancient, as having subsisted from time immemorial; and, honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties, which, as a Mason, you are charged to inculcate—to GOD, your neighbor, and yourself. To GOD, in never mentioning His name, but with that reverential awe which is due from a creature to his CREATOR; to implore His aid in

all your laudable undertakings, and to esteem Him as the chief good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State, you are to be a quiet and peaceful citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, *yet it is not meant that Masonry should*

interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the Order; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firm-

ly established, and the world at large convinced of its good effects.*

FELLOW CRAFT.

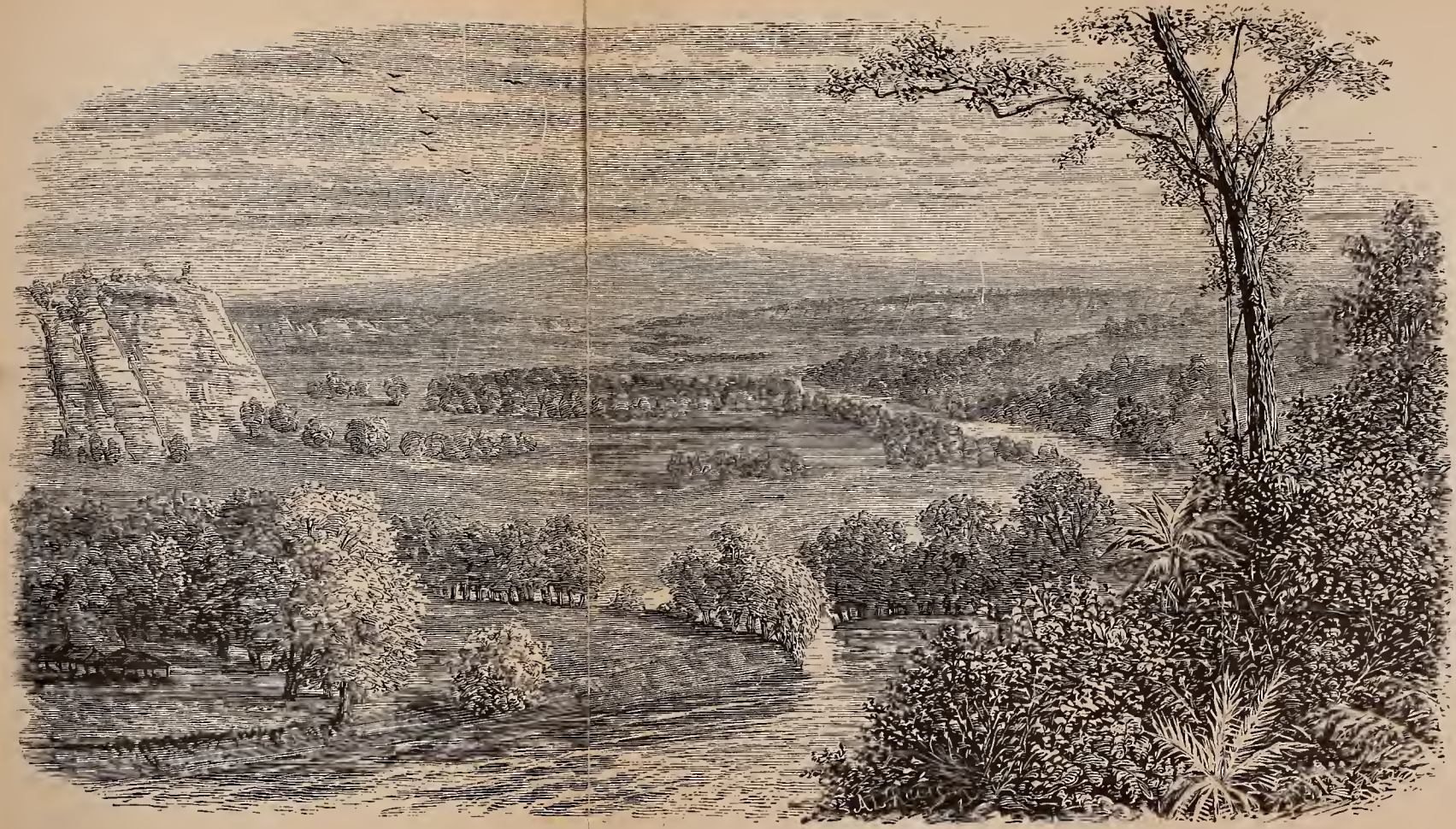
SCRIPTURE READING.

"Thus he shewed me: and behold, the LORD stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the LORD, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more." —AMOS, vii. 7, 8.

PRESENTATION OF THE WORKING TOOLS.

The *Plumb* is an instrument made use of by *operative* Masons, to try perpendiculars; the *Square*, to square their

* For Symbolism of the three degrees, see pages 81, 82, 83.



SUCCOTH.

work, and the *Level*, to prove horizontals; but we, as free and accepted Masons, are taught to make use of them for more noble and glorious purposes; the *Plumb* admonishes us to walk uprightly in our several stations before GOD and man, squaring our actions by the *Square* of Virtue, and ever remembering that we are travelling upon the *Level* of Time, to "that undiscovered country, from whose bourne no traveller returns."

THE PRCS. JLS.

I als' prsn. u. wth. the thr' prs. jls. of a F.cf wch. ar' th. atnt. ea. th. instv tn. an' th. fthfl. bs., &c.

SECTION II.

The second section of this degree has recourse to the origin of the Institution, and views Masonry under two denominations—Operative and Speculative. These are separately considered, and the principles on which both are founded, particularly explained.

Their affinity is pointed out, by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many other particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished craftsman may display his talents to advantage, in the elucidation of the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

OPERATIVE MASONRY.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain

secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the DEITY, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

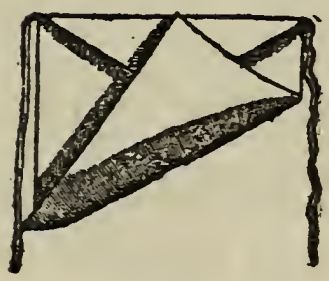
JEWISH SABBATH.

The second section of this degree also refers to the origin of the Jewish Sabbath, as well as to the manner in which our ancient brethren kept the same.

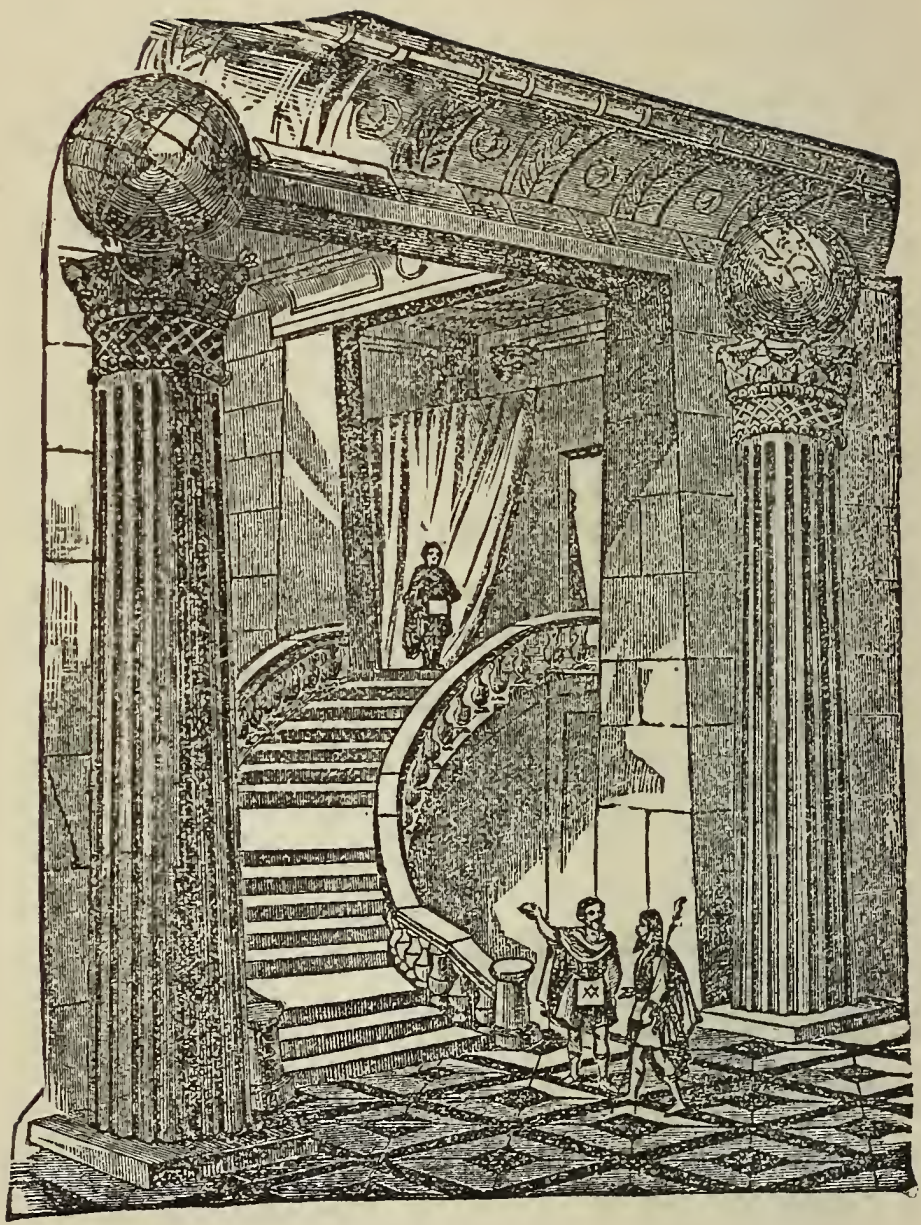
In six days GOD created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious




AMOS VII.







works of the creation, and to adore their great CREATOR.

* * * * * * *

OF THE GLOBES.

These pillars are surmounted by two artificial spherical bodies representing the Globes—celestial and terrestrial, on the convex surface of which are delineated the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

USE OF THE GLOBES.

The principal use of the globes, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation of the earth

round its own axis. They are invaluable instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the DEITY and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

ORDER IN ARCHITECTURE.

By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, are said to have given rise to the idea of the base and capital of pillars; and, from this simple hint, originally proceeded the more improved art of architecture.

The five orders are thus classed: the TUSCAN, DORIC, IONIC, CORINTHIAN, and COMPOSITE.

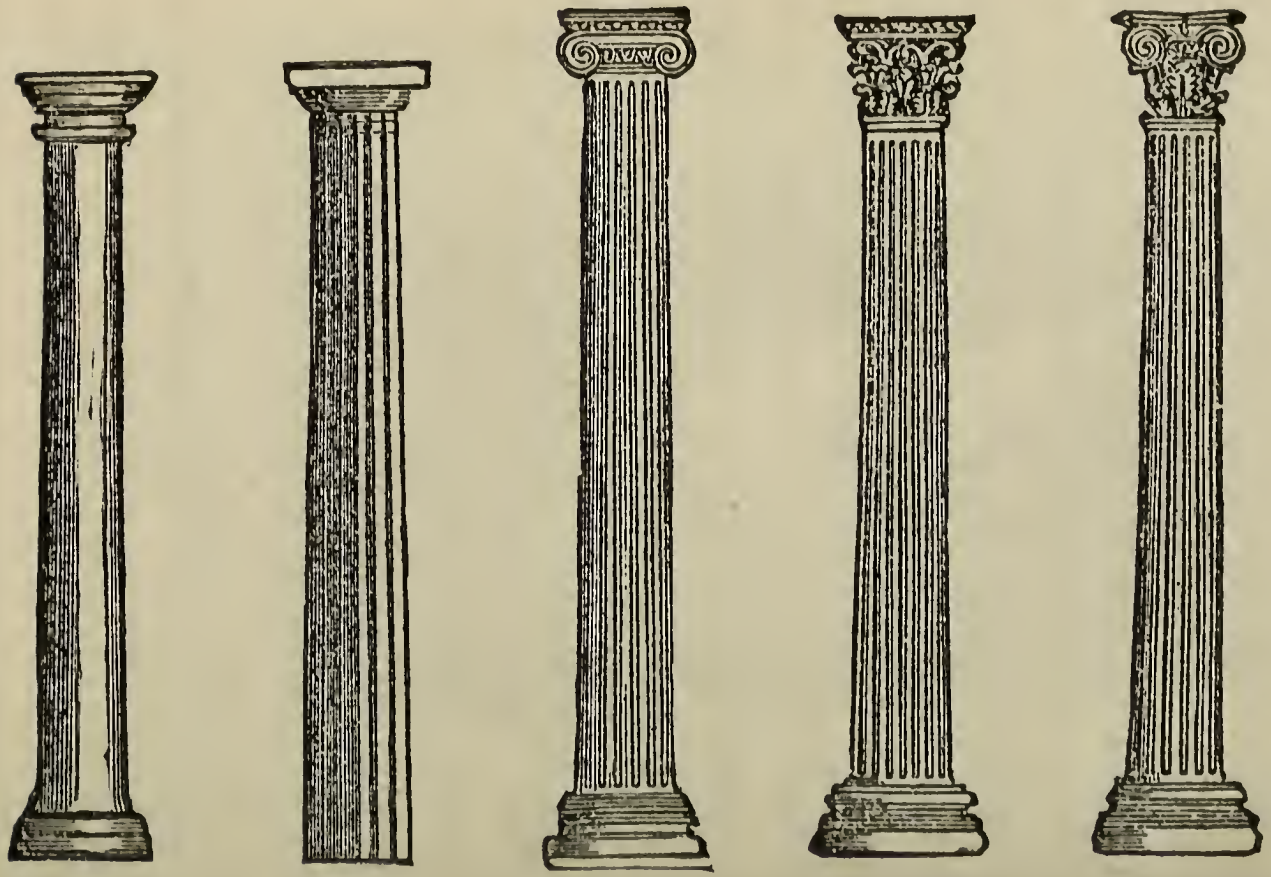
THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column

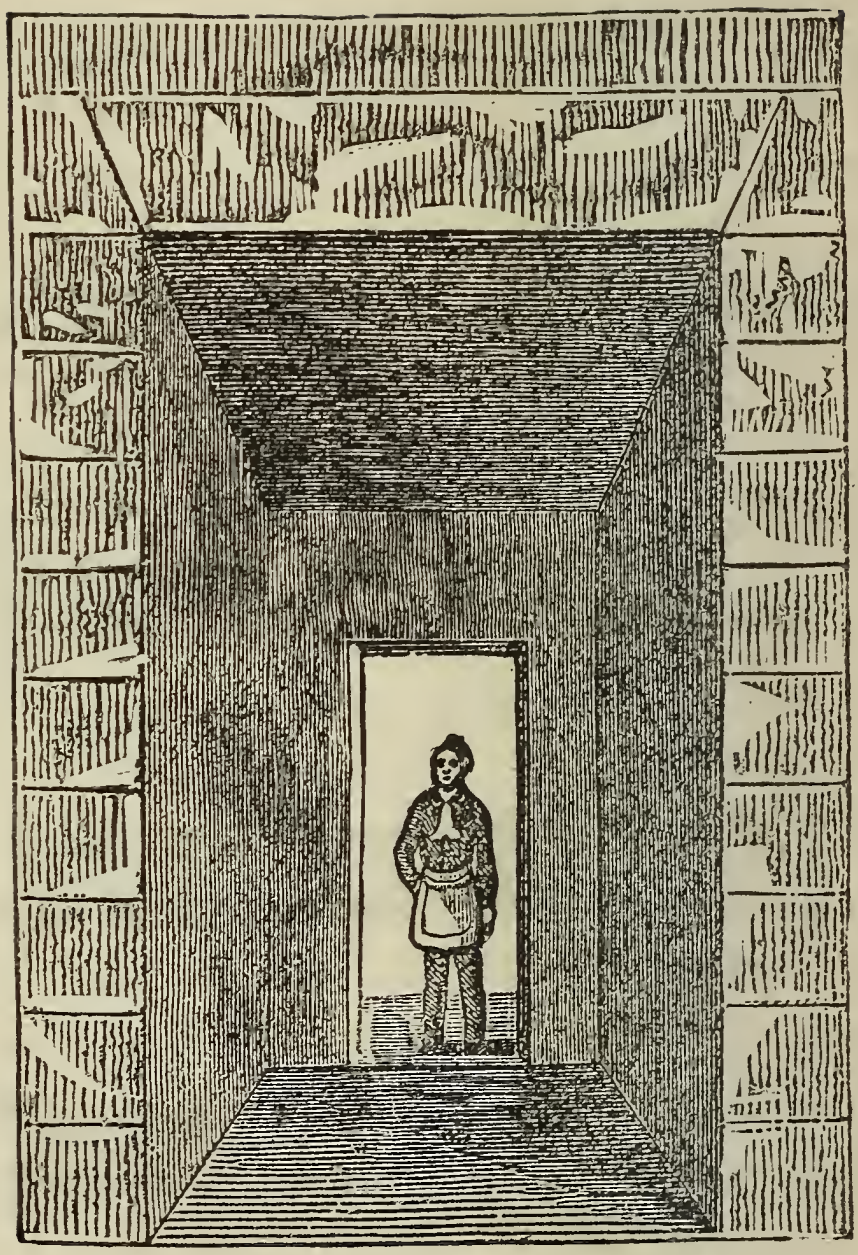
is seven diameters high; and its capital, base, and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural posi



Tuscan. Doric. Ionic. Corinthian. Composite



tion of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of DIANA, at Ephesus, was of this order. It is said to have been formed after the model of

an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man

THE CORINTHIAN,

The richest of the five orders, is deemed a master-piece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in stately and superb structures.

It was invented at Corinth, by CALLIMACHUS, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. Accidently passing by the tomb of a young lady, he perceived a basket of toys, cov-

ered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, until arriving at the tile, they met with an obstruction and bent downwards. Callimachus, struck with the object, set about imitating the figure; the base of the capital he made to represent the basket; the abacus the tile, and the volutes the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.

THE ORDERS OF ARCHITECTURE REVERED BY MASONS.

The ancient and original orders of architecture, *revered by Masons, are no more than three, the Doric, Ionic,* and *Corinthian*, which were invented by the Greeks. To these, the Romans have added two, the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

THE FIVE SENSES OF HUMAN NATURE.

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing

parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, SIGHT is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrate this organ to be the masterpiece of nature's works.

FEELING

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion and extension.

These three senses, *hearing*, *seeing*, *and feeling*, are deemed peculiarly essential among Masons. Le' us mk a stl fth adv.

* * * * *

SMELLING *

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtlety, as well in a state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction

* A description of these two senses is seldom given.

in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

The proper use of these five senses enables us to form just and accurate notions of the operations of nature; and when we

reflect on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them, till they become familiar objects of thought.

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons?

To sum up the whole of this transcendent measure of GOD'S bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature, and to nature's God, to whom all are indebted for creation, preservation, and every blessing we enjoy.

THE SEVEN LIBERAL ARTS AND SCIENCES,

GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, AND ASTRONOMY.

GRAMMAR

Is the key by which alone the door can be opened to the understanding of speech. It is grammar which reveals the admirable art of language, and unfolds its various constituent parts, its names, definitions, and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to any one before their acquaintance with the art; yet it is most certain, that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision, and purity.

RHETORIC.

It is by Rhetoric that the art of speak

ing eloquently is acquired. To be an elo quent speaker, in the proper sense of the word, is far from being either a common or an easy attainment: it is the art of being persuasive and commanding; the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

LOGIC

Is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance. Of all the human sciences, that concerning man is certainly most worthy of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation or ground-work of our inquiries; particularly in the pursuit of those sub-

lime principles which claim our attention as Masons.

ARITHMETIC

Is the art of numbering, or that part of the mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things without quantity, and as imperfect of quantity itself, without the help of Arithmetic. All the works of the Almighty are made in number, weight, and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator, and the works of the creation.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered—from a *point* to a *line*, from a line to a *superfices*, and from a superfices to a *solid*.

A *point* is the beginning of all geometrical matter.

A *line* is a continuation of the same.

A *superfices* is length and breadth without a given thickness.

A *solid* is length and breadth, with a given thickness, which forms a cube and comprehends the whole.

THE ADVANTAGES OF GEOMETRY.

By this science the architect is enabled to construct his plans, and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all

things therein contained ; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

MUSIC

Is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words ; it breathes to the ear the clearest intimations ; it touches and gently agitates the agreeable and sublime passions ; it wraps us in melancholy, and elevates us in joy ; it dissolves and inflames ; it melts us in tenderness, and excites us to war. This

science is truly congenial to the nature of man; for by its powerful charms the most discordant passions may be harmonized and brought into perfect unison; but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the universe.

ASTRONOMY

Is that sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength, and beauty of the great Creator in the heavens. How nobly eloquent of the DEITY is the celestial hem isphere!—spangled with the most magnificent heralds of his infinite glory! They speak to the whole universe; for there is no speech so barbarous but their language is understood; nor nation so distant but their voices are heard among them.

"The heavens proclaim the glory of GOD;
The firmament declareth the works of his hands."

Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.

EMBLEM OF PLENTY.

An emblem of PLENTY is here introduced and explained. It is represented by a sheaf of corn suspended near a water ford. * * * *

WAGES.

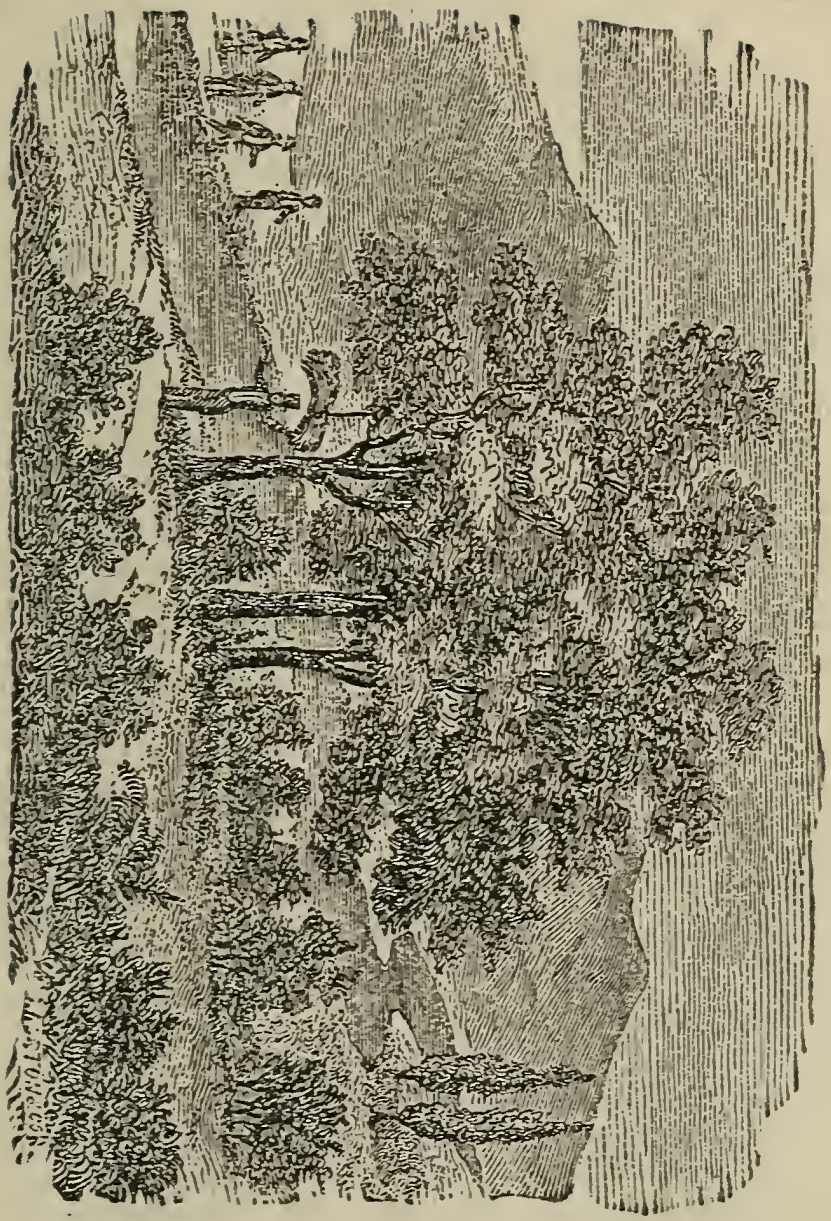
Our anct Bru rcd thr wags constg of crn. wn and oi wh a'e 'mblmticl of nourishm' etc.

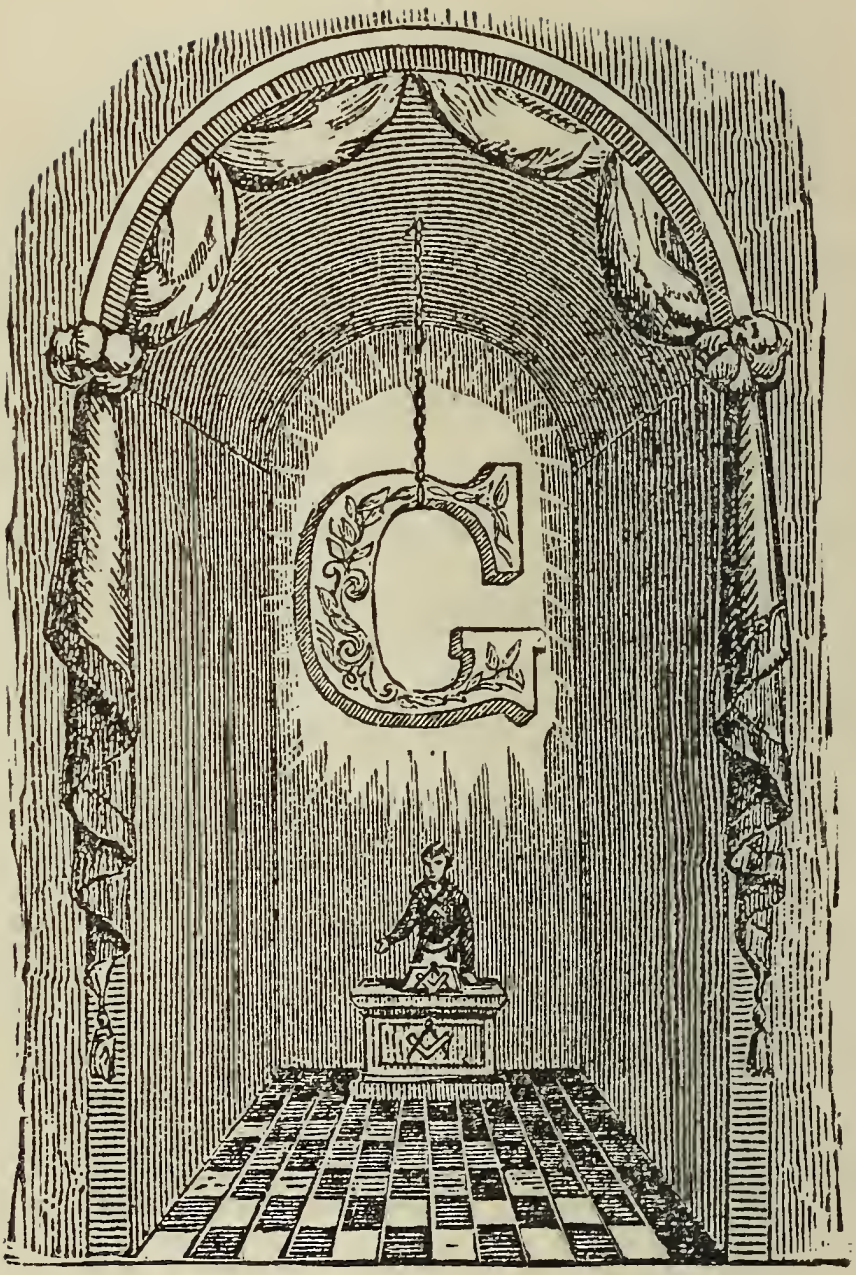
THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the super-

structure of Freemasonry is erected. By Geometry we may curiously trace nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom, and goodness of the GRAND ARTIFICER of the universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave





..se to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture, and symbolic

emblems, most expressive, are selected by the fraternity, to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our institution.

* * * * * * * * * *

Thus end the two sections of the second lecture, which, with the ceremony used at opening and closing the lodge, comprehend the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and founded on the most stable foundations.

CHARGE TO THE CANDIDATE.

Brother:—Being passed to the second degree of Freemasonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Fellow Craft, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offences of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine

and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

MASTER MASON.

SECTION I.

SCRIPTURE READING.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also, when they shall be afraid of that

which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto GOD who gave it."

PRESENTATION OF THE WORKING TOOLS.

The working tools of a Master Mason are all the implements in Masonry, indiscriminately, but more especially the trowel.

THE TROWEL

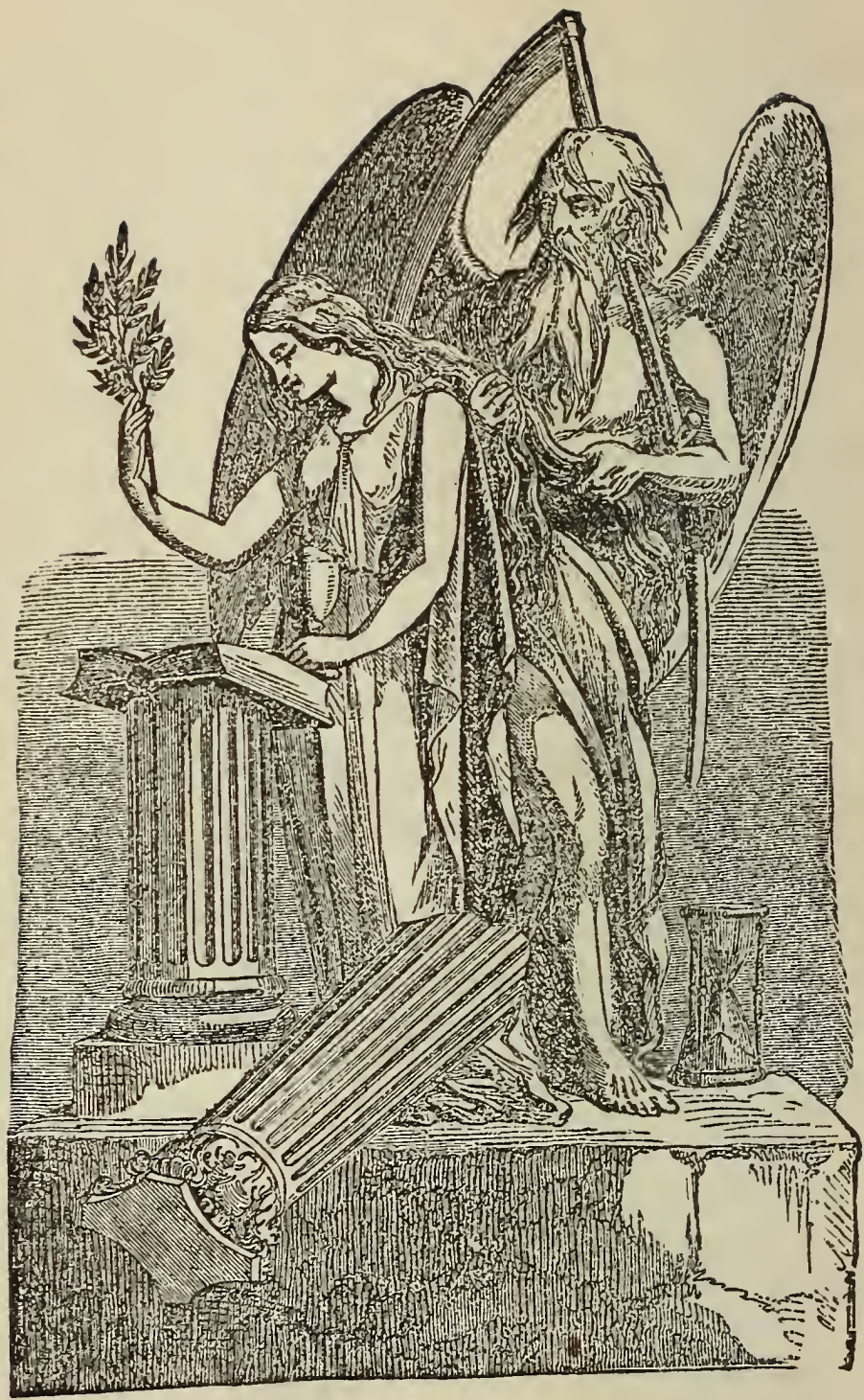
Is an instrument made use of, by operative Masons, to spread the cement which unites the building into one common




ECLESIASTES
XII.







mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of Brotherly Love and affection; that cement which unites us into one sacred band, or Society of Friends and Brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

SECTION II.

This section recites the historical traditions of the Order, and presents to view a picture of great moral sublimity. It exemplifies an instance of virtue and firmness seldom equalled and never excelled.

FUNERAL DIRGE.

Solemn strikes the fun'ral chime,
Notes of our departing time;
As we journey here below,
Thro' a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is near!

See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring;
Seraphs of celestial wing.
To our fun'ral altar come,
Waft this friend and brother home.

There, enlarged, thy soul shall see
What was veiled in mystery;
Heavenly glories of the place
Show his Maker face to face.

Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy Lodge on high.

PRAYER USED AT RAISING A BROTHER TO THE SUBLIME DEGREE OF MASTER MASON.

THOU, O GOD! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflic-

tions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and

save them with an everlasting salvation. Amen. So mote it be.

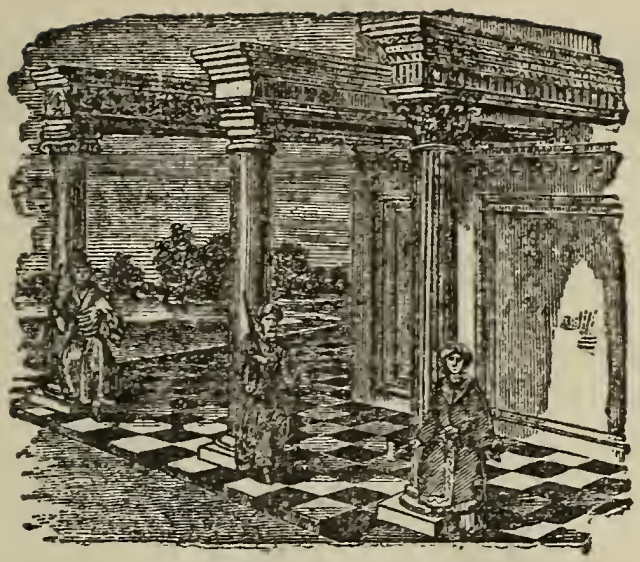
THE BROKEN MONUMENT.

AN' OVR HS REMNS WS ERECTD A MNMT O' th finest p-rin mrble on wh ws delnatd a brkn clm. * * * * *

SECTION III.

This section illustrates certain hieroglyphical emblems and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

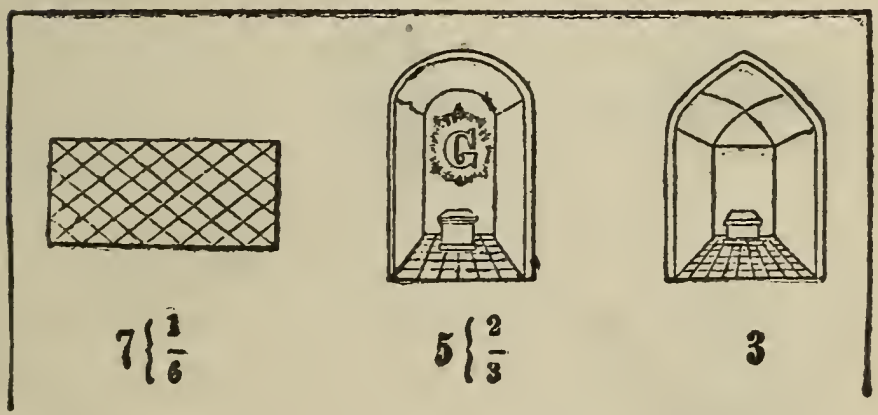
This magnificent structure was founded in the fourth year of the reign of SOLOMON on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where ABRAHAM was about to offer up his son ISAAC, and where DAVID met and appeased the destroying angel. JOSEPHUS informs us, that although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the day time, that the workmen might not be obstructed in their labor. From sa-



1,453 Columns. 3,300 Overseers.

2,906 Pilasters. 80,000 Fellow Crafts.

3 Grand Masters. 70,000 Entered Apprentices.





cred history we also learn, that there was not the sound of ax, hammer, or any tool of iron heard in the house while it was building.

It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its building three Grand Masters; three thousand and three hundred Masters or Overseers of the work; eighty thousand Fellow Crafts; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such manner, by the wisdom of SOLOMON, that neither envy, discord, nor confusion, was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

THE THREE STEPS

Usually delineated upon the Master's car-

pet are emblematical of the three principal stages of human life, viz: *youth*, *manhood*, and *age*. In *youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *manhood*, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so, in *age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and

earth, to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of GOD; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the

enemies of Masonry; ever bearing in remembrance those truly masonic virtues, *silence* and *circumspection.*

THE SWORD, POINTING TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

whom the SUN, MOON, and stars obey, and under whose watchful care, even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human HEART, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *Ark*, which safely wafts us over this tempestuous sea of

troubles, and that *Anchor*, which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.

This was an invention of our ancient friend and brother, the great PYTHAGORAS, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language signifying *I have found it;* and upon the discovery of which, he is said to have sacrificed a

hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine;—how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

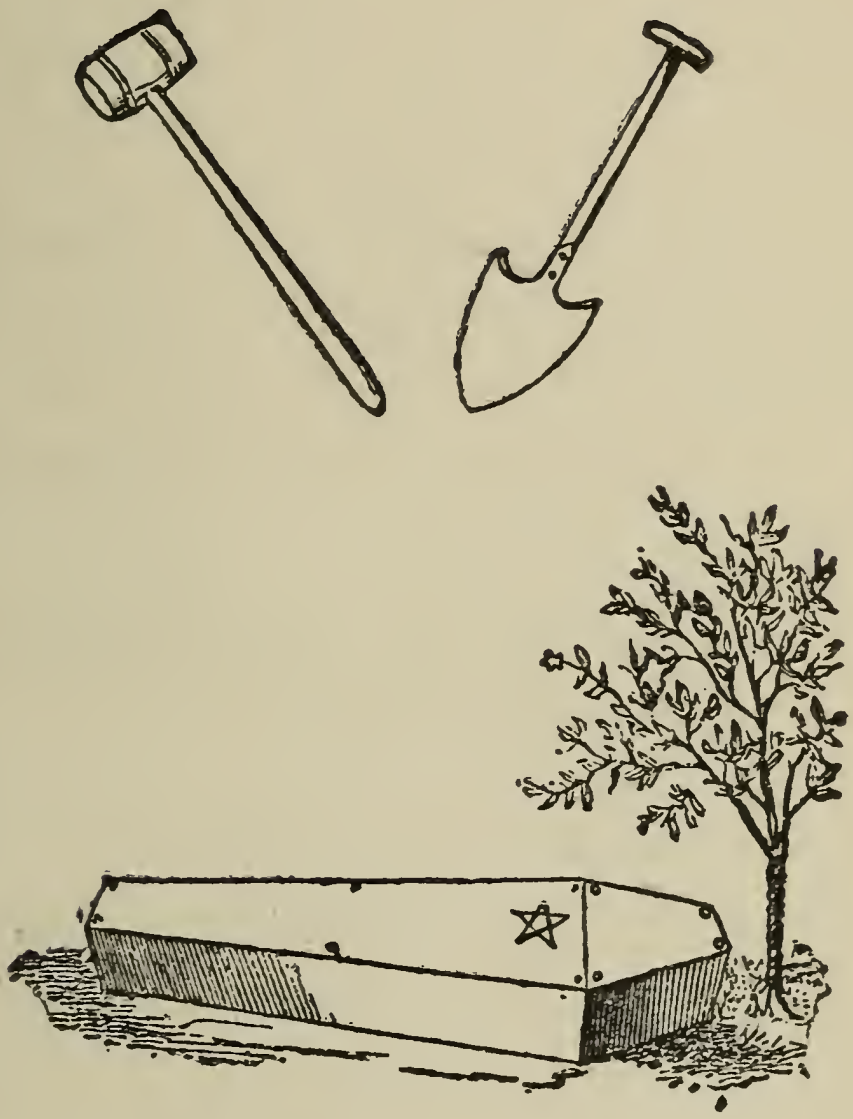
Is an emblem of time, which cuts the

brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of Time, and be gathered into the land where our fathers have gone before us.

THE THRD AN' LST. CLS. O' EMBLEMS A'E TH. S'.M. S'. CF, AN' SPG O' AC— * * * *

CHARGE TO THE CANDIDATE.

BROTHER:—Your zeal for the institution of Free Masonry, the progress you have made in our mysteries, and your conformity to our regulations, have pointed you out as a proper object for our favor and esteem.



You are now bound by duty, honor, and gratitude to be faithful to your trust; to support the dignity of your character on all occasions; and to enforce, by precept and example, obedience to the tenets of the order. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In the character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve unsullied the reputation of the fraternity must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate;

and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the order intrusted to your care you are carefully to preserve and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence we have reposed in you.

SYMBOLISM OF THE FIRST DEGREE.

The first degree of Masonry is intended symbolically to represent the birth of man into the world, in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal Source of all things—from the Grand Architect of the Universe—the Creator of the sun and of all that it illuminates. Hence the great, the primary object of the first degree is to symbolize that birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and

point him to the path which leads to duty and to Him who gives to duty its reward.

ON THE SYMBOLISM OF THE SECOND DEGREE.

If the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumbers the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow Craft is to come out from ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all, that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after his

laborious ascent of the winding stair, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that "hieroglyphic light which only craftsmen ever saw."

SYMBOLISM OF THE THIRD DEGREE.

There is not an observance in Freemasonry which has not a deep significance; seek diligently and you will find the illustrations of its symbolic teachings almost infinite. The ancient landmarks, as presented to your view in the ceremonies of each degree, even with the fullest exposition of their lawfully accepted meaning, can be but the barest skeleton, the dry bones of the varied shapes of strength and beauty which each succeeding age has framed in accordance with its own peculiar cast of thought, and which imagination can awaken into countless forms of graceful

life. I trust you will earnestly search for a deeper meaning beneath the instruction already given. Thus you will realize how the founders of the various ancient mysteries, amidst universal idolatry, by adopting the unity of the system, even in the infinity of its elements, prepared their minds to receive the revelations of its divine author. How, in viewing the beneficent adaptation of all its parts to the wants of every creature, finding in external nature a visible emblem of every great moral truth, and a type of each mysterious emotion of the soul, the conclusion broke upon them irresistibly that the author of this harmonious creation must be infinitely good and wise, and that he is the only God. It will not, therefore, be amiss to direct your attention to a single example, not as an anciently received explanation of the object of the degree, but as one among the

mass of illustrations which our symbols will suggest. Your representation of our Grand Master Hiram Abif is a type of the upright man in his progress through life, endowed, like the widow's son, with intellect and power to carry out the designs of the Grand Architect of the universe. He enters at the South gate upon the sunny period of youth, he here meets with allurements which, like the ruffian, would turn him from the path of duty, but deaf to the Syren tones, sustained by the unerring dictates of the monitor within, he moves on to the West gate, or Middle period of life; here he is again assailed by misfortunes, disease, and trials, tempting him to betray his trust; but, with integrity too deeply rooted to be shaken by the vicissitudes of fate, he treads the way of life unfalteringly, and arrives in age at the East gate, that opening through which he looks out upon a brighter and better

world; here he meets with the inexorable enemy to whom all must yield. At the fatal blow of death he sinks to dust, and is buried in the rubbish of his earthly nature; but not forever, for by the sprig of acacia we are reminded that there is a spiritual part within us, which will never die; and as the remains of our lamented Grand Master were raised from their humble resting-place, and conveyed as near the Sanctum Sanctorum as the Jewish law would allow, so may we, when called from our graves by the all-powerful voice of the Great Architect of the Universe, be conducted to the Holy of Holies, there to rest secure on the protecting love of our heavenly Father, through the boundless ages of a never-ending happiness.

MASONIC BURIAL SERVICE ACCORDING TO ANCIENT CUSTOM.

No Freemason can be interred with the formalities of the Order unless it be by his own request, or that of some member of his family,* communicated to the Master of the lodge of which he died a member; nor unless he is a Master Mason, and from this restriction there is no exception. Fellow Crafts and Entered Apprentices are not entitled to masonic funeral obsequies, nor to participate in the ceremonies on such occasions.

The Master of a lodge, having received notice of a Master Mason's death, and of his request to be interred with the Ceremonies of the Order, fixes the day and hour for the funeral (unless previously arranged

* Foreigners and sojourners excepted.

by the relatives or friends of the deceased), and issues his command to the Secretary to summon the lodge. He may invite as many lodges as he thinks proper, the members of which may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the lodge to which the deceased belonged, and he and his officers must be duly honored and obeyed on the occasion; * but in case the deceased was not a member of either the attending lodges the procession and ceremony must be under the direction of the Master of the oldest lodge.

The brethren who walk in procession should observe a uniformity in their dress, which should be decent mourning—with white gloves and aprons—a band of black crape around the left arm above the el-

* Except where the Grand or Deputy Grand Master is present and exercises his authority.

bow, and a sprig of evergreen on the left breast.

THE FUNERAL SERVICE.

The brethren being assembled at the lodge room (or other convenient place), the Master presiding, opens the lodge on the third degree, with the usual forms; and having stated the purpose of the meeting, the service commences.

Master—What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

*Response**—Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

Master—When he dieth, he shall carry nothing away; his glory shall not descend after him.

Response—Naked came he into the world, and naked he must return.

Master—The Lord gave, and the Lord

* By Sen. Warden or Brethren.

hath taken away; blessed be the name of the Lord!

(The private grand honors are then given, and certain forms used, which cannot be here explained.)

The Master (then, taking the Sacred Roll in his hand) continues:—

Let us die the death of the righteous; and let our last end be like his!

Response—God is our God forever and ever; he will be our guide even unto death!

The Master then records the name and age of the deceased upon the roll, and says,

Almighty Father! into thy hands we commend the soul of our loving brother.

The brethren answer,—"The will of God is accomplished," giving the grand honors at the same time.

The Master then deposits the roll in the archives, and repeats the following or other appropriate prayer:—

Most Glorious God! Author of all good, and giver of all mercy! pour down

thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward Thee, the only refuge in time of need! that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen!

A procession is then formed, which moves to the house of the deceased, and thence to the place of interment. The different lodges rank according to seniority, excepting that the lodge of which the deceased was a member, or within whose jurisdiction he died, walks nearest the corpse. Each lodge forms one division, and the following order is observed:

ORDER OF PROCESSION AT THE FUNERAL.

Tyler with a drawn Sword;
Stewards, or Masters of Ceremonies, with White Rods;
Musicians (if they are Masons, otherwise they follow the Tyler);
Master Masons;
Secretary and Treasurer;
Senior and Junior Wardens;
Past Masters;
The Holy Writings,
On a Cushion covered with Black Cloth, carried by the Oldest Member of the Lodge.
The Master;
Supported by two Deacons with white rods;
Clergy;

MARSHALS.

The Body,
with the Insignia
placed thereon.
Pall Bearers. Pall Bearers.



Mourners.

When the procession arrives at the church-yard, the members of the Lodges form a circle around the grave,—the officers of the acting lodge and clergymen take their station at the head of the grave, and the mourners at the foot; the service is resumed, and the following exhortation is given

AT THE GRAVE.

Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summon to prepare for our approaching dissolution.

Notwithstanding the various mementos of mortality with which we daily meet—notwithstanding Death has established his empire over all the works of nature—yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the

employment of many years, till we are suddenly alarmed with the approach of Death when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

What are all the externals of majesty, the pride of wealth or charms of beauty, when nature has paid her just debt? Fix your eyes on the last sad scene, and view life stripped of her ornaments and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions done away.

While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in

his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred.

Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we be hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

Let us, while in this state of existence, support with propriety the character of

our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the divine grace to ensure the favor of that Divine Being, whose goodness and power know no bound; that when the awful moment arrives—be it soon or late—we may be enabled to pursue our journey, without dread or apprehension, to that far distant country whence no traveller returns.

The following invocations are then made by the Master :—

Master—May we be true and faithful, and may we live and die in love!

Answer—So mote it be.

Master—May we profess what is good, and always act agreeably to our profession.

Answer—So mote it be.

Master—May the Lord bless us and

prosper us; and may all our good intentions be crowned with success!

Answer—So mote it be.

Master—Glory be to God on high! on earth peace! good will towards men!

Answer—So mote it be now, from henceforth and for evermore.

The Master then presents the apron and continues:—

The lambskin, or white apron, is an emblem of innocence, and the badge of a Mason. It is more ancient than the golden fleece, or Roman eagle; more honorable than the star and garter, when worthily worn.

He then deposits it in the grave saying:—

This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of Death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth, or the

charms of beauty propitiate his purpose. The mattock, the coffin, and the melancholy grave, admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

Taking the evergreen, he continues:—

This *evergreen*, which once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, never, never die. By it we are admonished that, though like our brother, whose remains lie before us, we shall soon be clothed in the habiliments of DEATH, and deposited in the silent tomb, yet, through the merits of a divine and ascended SAVIOUR, we may confidently hope that our souls will bloom in eternal spring.

He then deposits the sprig of evergreen in the grave, exclaiming, "Alas, my Brother!"

The brethren then move in procession round the place of interment, and severally drop the sprig of evergreen into the grave; after which the public grand honors are given. (See Appendix.) The Master then continues the ceremony in the following words:—

From time immemorial, it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

In conformity to this usage, and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the Order.

The Great Creator having been pleased,

out of his infinite mercy, to remove our brother from the cares and troubles of this transitory existence to a state of endless duration, thus severing another link from the fraternal chain that binds us together; may we, who survive him, be more strongly cemented in the ties of union and friendship; that, during the short space allotted us here, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other. Unto the grave we have consigned the body of our deceased brother; earth to earth, ashes to ashes, dust to dust; there to remain till the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders.

To those of his immediate relatives and

friends, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement. But, in the beautiful spirit of the Christian's theology, we dare to say, that HE who "tempers the wind to the shorn lamb" looks down with infinite compassion upon the widow and fatherless, in the hour of their desolation; and that the same benevolent Saviour, who wept while on earth, will fold the arms of his love and protection around those who put their trust in HIM.

Then let us improve this solemn warning, that at last, when the "sheeted dead" are stirring, when the "great white throne" is set, we shall receive from the Omniscient Judge the thrilling invitation, Come, ye blessed of my Father, inherit

the kingdom prepared for you from the foundation of the world.

The following, or other suitable Ode, may be sung:

(SCOTLAND.)

Thou art gone to the grave; but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
The Saviour has passed through its portal before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave; we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the Saviour hath died.

Thou art gone to the grave; and its mansion forsaking,
Perchance thy weak spirit in doubt lingered long;
But the sunshine of heaven beamed bright on thy waking,
And the sound thou didst hear was the seraphim's song.

Thou art gone to the grave; but we will not deplore thee;
Since God was thy Ransom, thy Guardian and Guide;
He gave thee, he took thee, and he will restore thee:
And death has no sting, since the Saviour hath died.

The service is here concluded with the following, or some suitable

PRAYER:

ALMIGHTY and most merciful Father, we adore thee as the God of time and of eternity. As it has pleased thee to take from the light of our abode, one dear to our hearts, we beseech thee to bless and sanctify unto us this dispensation of thy providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we realize that thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience—that we may enjoy the divine approbation here below. And

when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And thine, O righteous Father, shall be the glory forever. Amen.

The procession then returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The insignia and ornaments of the deceased, if an officer of a lodge, are returned to the Master, with the usual ceremonies, and the Lodge closed in form.

APPENDIX.

In some G. Jurisdictions the following form is used :—

A Lodge is an assemblage of Masons duly congregated, having the Holy Bible, Square, and Compasses, and a charter or warrant authorizing them to work.

In conformity with Webb work—A Lodge is a certain number of Masons duly assembled, with the Holy Bible, Square, and Compasses, and a charter or warrant empowering them to work.

Mass.—A Lodge is a certain number of Masons duly assembled, *legally constituted*, having the Holy Bible, Square, and Compasses, with a charter or warrant empowering them to work.

SOMETIMES SUNG IN PLACE OF SCRIPTURE READING IN THE FIRST DEGREE.

MUSIC—*Auld Lang Syne.*

Behold ! how pleasant and how good,
For brethren such as we,
Of the " Accepted " brotherhood
To dwell in unity !
Tis like the oil on Aaron's head
Which to his feet distils ;
Like Hermon's dew so richly shed
On Zion's sacred hills !

For there the Lord of light and love
A blessing sent with power;
Oh, may we all this blessing prove,
E'en life for evermore!
On Friendship's altar, rising here,
Our hands now plighted be,
To live in *love,* with hearts sincere,
In *peace* and *unity.*

SECOND DEGREE.

Come, Craftsmen, assemble, our pleasure to share,
Who walk by the plumb, and who work by the square.
While trav'ling in love on the level of time,
Sweet hope shall light on to a far better clime.

We'll seek, in our labors, the Spirit Divine,
Our temple to bless, and our hearts to refine!
And thus to our altar a tribute we'll bring,
While, joined in true friendship, our anthem we sing.

See Order and Beauty rise gently to view,
Each Brother a column, so perfect and true!
When Order shall cease, and when temples decay,
May each, fairer columns, immortal, survey.

GRAND HONORS.

The grand honors practiced among Masons during the burial ceremonies, either in public or private, are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall sharply on the thighs, with the head bowed. This is repeated three times.* While the honors are being given the third time, the brethren audibly pronounce the following words —when the arms are crossed on the breast:— "We cherish his memory here;" when the hands are extended above the head—"We commend his spirit to God who gave it;" and when the hands are extended toward the ground—"And consign his body to the earth."

* Webb—each of the honors being accompanied by the words—The will of God is accomplished—Amen. So mote it be, audibly pronounced by the Brethren.

COMPEND

OF

MASONIC LAW AND JURISPRUDENCE.

COMPEND OF
MASONIC LAW AND JURISPRUDENCE.

CONTAINING A PRACTICAL COMPEND OF MASONIC LAW AND JURISPRUDENCE, WITH RULINGS AND DECISIONS OF THE DIFFERENT GRAND LODGES IN THIS COUNTRY, ON ALL POINTS AND QUESTIONS.

BY

M. WOLCOTT REDDING.

GENERAL POWERS OF GRAND AND SUBORDINATE LODGES.

The supreme masonic authority in a Grand Jurisdiction is vested in its Grand Lodge. Its powers are—legislative, judicial, and executive. LEGISLATIVE—it has the power of enacting laws and regulations for the government of the craft, and of altering, repealing, and abrogating them. JUDICIAL—it has the power of investigating, regulating, and deciding all matters relative to the craft, or to particular lodges, or to individual masons, which it may exercise, either of itself, or by such delegated authority as it may appoint. EXECUTIVE—it has the power of erasing lodges, and expelling brethren from the craft, "PROVIDED ALWAYS THAT THE OLD LANDMARKS BE CAREFULLY PRESERVED."

REPRESENTATIVES IN GRAND LODGE.

A lodge has the right to be represented in Grand Lodge by its Master and Wardens; and no Grand Lodge, in our opinion, can restrict or interfere with that right, it being as ancient and sacred as the law regulating their own existence.

The Master and Wardens are bound, on all questions that come before the Grand Lodge, truly to represent their lodge, and vote according to its instructions.—MACKEY, *P. M. L.*, 106.

PROXIES.

Every lodge is entitled to representation in its Grand Lodge, and, since 1718, the Master and Wardens are by common consent its legal and proper representatives. Should either of them be unable to attend, a brother or brothers may be appointed in their place, and

succeed to all the powers and privileges of their principal.

The Master and Wardens of every warranted lodge are, of right and inalienably, representatives in, and members of the Grand Lodge; and, in case they do not attend the Grand Lodge, a proxy may be appointed by the lodge to represent it in the Grand Lodge, who, in such case, shall have three votes.—*Const. N. Y.*

A proxy is as much a member, for the time being, as would be the principal, if present.—C. W. Moore, 1848.

QUORUM IN GRAND LODGE.

In the absence of any constitutional provision, a majority of all the lodges under a jurisdiction constitute a quorum for business.

In Connecticut, New Jersey, North Carolina, and Nebraska, the representatives of *three* lodges are sufficient to con-

stitute a quorum for business. In New York, *ten* lodges are necessary, except on occasions of ceremony.

DISPENSATIONS.

Granting dispensations is confided to the Grand Master, or his representative. The dispensing power is confined to four circumstances: 1. Empowering a constitutional number of brethren to open and hold a lodge until the next communication of the Grand Lodge. 2. Empowering a lodge to initiate more than five candidates at the same communication. 3. Allowing a brother to belong to more than one lodge. 4. Empowering a lodge to hold an election for officers at some other than the constitutional time.—MACKEY, *Lexicon*, 114.

Formerly it was the prerogative of the Grand Master to issue a warrant or charter for new lodges, at his discretion, but at

esent the privilege is restricted to his granting a letter of "dispensation" to certain brethren, to meet as a lodge for a specified time, usually until the next succeeding annual meeting of the Grand Lodge, when they may grant or withhold a charter at their discretion.

The officers do not receive installation under a dispensation—HATCH, *C. F. C. of N. Y.*, 1851.

The brother appointed to fill the office of Master may lawfully take the chair without any further qualification. He cannot be installed.—C. W. MOORE, 1846.

Officers working under dispensation should never be installed, but are authorized to work without.—STORER, *C. F. C. Ct.*, 1853.

No election should take place in a lodge under dispensation.—*Reg. Ill.*

Lodges under dispensation have not power to admit members.—*Minn.*, 1857.

None but those recorded in the dispen sation are members of a lodge under dispensation.—Morris, *Am. F. M.*, ii., 18.

Cannot admit members.—Mackey.

In our opinion, no one can ballot but the persons named in the dispensation.—King, *C. F. C. of N. Y.*, 1855.

A lodge under a dispensation is but a temporary and inchoate body, and is not entitled to representation in Grand Lodge. —*Const. N. Y.*

By courtesy, the petitioners of a lodge under dispensation are permitted to take seats in Grand Lodge; but are not permitted to vote, they not being yet members of that body.—Haswell, *C. F. C. Vt.*, 1851.

Those who work it (a lodge U. D.) do not forfeit their membership thereby in any other lodge while it so continues; but such membership is thereby suspended.—*Consts. N. Y.* and *Min.*

SURRENDERING A CHARTER.

A lodge may at any time surrender its charter to the Grand Lodge, unless seven or more members refuse to give their consent.

The Grand Lodges of NEW YORK and MISSOURI (1856) decided that, so long as seven members remained opposed to a dissolution, a charter could not be surrendered.

A motion to surrender a charter cannot come before the lodge without previous notice.—C. W. MOORE.

RESTORATION OF CHARTER.

If the Grand Master, or the Grand Lodge, arrest the charter of a lodge they may restore it at their pleasure. But the restoration of a charter *voluntarily surrendered*, requires a petition from at least seven of the original members.

PROPERTY OF EXTINCT LODGES.

The general rule is that, when a lodge forfeits or surrenders its charter, all its property immediately vests in its Grand Lodge. But should the lodge ever be resuscitated or reinstated, its property should be returned to it.

The surrender or forfeiture of a warrant, when declared by the Grand Lodge, shall be conclusive upon the lodge and its members, and carries with it all the property of the lodge, which becomes the property of the Grand Lodge.—*Consts. N. Y., Minn.*

TERRITORIAL JURISDICTION.

The geographical jurisdiction of a lodge extends, in every direction, half way to the nearest lodge, but not beyond that of its own Grand Lodge.—MACKEY, *U. M. L.*, xvii., 335.

The territorial jurisdiction of a lodge extends to a point half way between it and the nearest lodge in the same State.—LEWIS, *G. M. of N. Y.*, 1858.

JURISDICTION—CONCURRENT.

Where two or more lodges are located in the same town or city, they hold *concurrent* jurisdiction over non-affiliated masons, and residents or sojourners who are members of some other lodge; yet it would seem proper that the senior lodge should take precedence in jurisdiction.

PENAL JURISDICTION.

Each lodge has penal jurisdiction over all masons residing or sojourning within its geographical jurisdiction. Yet, as a general rule, such lodge should not proceed to trial of the offender until after due notice to, and in default of action of the lodge to which he belongs.

OVER ENTERED APPRENTICES AND FELLOW CRAFTS.

A lodge of master masons has entire jurisdiction over all the degrees it is authorized to confer; and as it admits apprentices and fellow crafts, it may, for sufficient cause, expel them.—C. W. Moore, 1846.

NUMBER OF PETITIONERS FOR A CHARTER OR DISPENSATION.

The petition of seven master masons, in good standing, is required in all except the following Grand Jurisdictions, viz.:

In Pennsylvania, a warrant is granted on petition of *five* or more master masons, on the recommendation of at least three master masons.

In Ohio and Nebraska, the petition of at least *eight* master masons is required, one of whom must be a Past Master.

In Connecticut, charters are granted on petition of *five* or more master masons.

BEFORE INITIATION.

It is held, by the best authorities, that a lodge is not in general required, nor would it be justified, in going behind the brother's initiation, to find subjects for charges.—Morris, *Am. F. M.*, iii., 129.

By the concurrent authority of all the Grand Lodges in this country, every lodge is forbidden to initiate any person whose residence is nearer to any other lodge.—Mackey, *P. M. L.*, 232.

No subordinate lodge should confer any of the degrees on citizens of another jurisdiction, without consent of such jurisdic tion first obtained.—*Reg. Ill.*

No lodge within this jurisdiction shall initiate a person not an inhabitant of this State.—*Res. Conn.*, 1803.

It is not legal for a lodge to receive

petitions from applicants in adjoining States.—Morris, *Am. F. M.*, ii., 15.

QUORUM FOR BUSINESS—INSTALLATION.

A lodge must be duly constituted before it can commence work under its charter. Previous to which the petitioners can meet, simply as masons, and not as a lodge.

No lodge is authorized to commence work under its charter, until the officers thereof have been regularly installed.—*Consts. Ohio, Indiana, Nebraska.*

After a dispensation has been returned to the Grand Lodge, and a charter granted, a lodge cannot work until the officers are installed.—Morris, *Am. F. M.*, iii., 177.

No ballot shall be taken for initiation or membership, unless there are at least seven members of the lodge present.—*Const. Me.*

No ballot or vote shall be taken on any subject unless there are present seven members of the lodge.—*Const. Mo.*

ELIGIBILITY TO OFFICE.

No brother can be a Warden until he has passed the part of a fellow-craft; nor a Master, until he has acted as a Warden; nor Grand Warden, until he has been Master of a lodge.—*Ancient Charges*, IV.

No member can be Master of a lodge unless he has previously been installed, and served as an elected Warden for one year, except at the institution of a new lodge, when no Warden or Past Master is found to serve as Master.—*Const. of N. Y.*

VOTING.

For candidates for the degrees for membership, elections of officers, and in

masonic trials, the mode is by balls or square blocks. On all other questions by a show of hands.

Voting by *ayes* and *noes* is contrary to ancient usage. The true masonic mode of voting, when ballots are not required, is by show of hands.—*G. M. of N. H.*, 1858.

A two-thirds vote shall be required to inflict the penalty of expulsion.—*Const. Min.*

No one can be indefinitely suspended, unless after due trial, and upon at least a two-thirds vote of the members present.—MACKEY, *U. M. L.*, xvii., 315.

The usage has obtained, of requiring a two-thirds vote to secure a conviction, in masonic trials.—MACKEY, *U. M. L.*, xvii., 324.

ELECTIONS.

No *election* of officers can take place at any other time than that prescribed by

the Grand Constitutions, or by the by-laws of the lodge.—C. W. Moore, 1849.

Lodges are bound to elect their officers at the prescribed time; nor can they anticipate or postpone it, unless by dispensation from the Grand Master.—Mackey, *P. M. L.*, 112.

MAJORITY NECESSARY TO ELECT.

The general usage is that a *majority* of all the ballots or votes are sufficient to elect to any office in a Grand or Subordinate lodge.

MUST BE INSTALLED.

No officer of the Grand Lodge, or of any subordinate lodge, shall act as such until he is duly installed.—*Const. Vt.*

Officers elect cannot do any business, as such, until they are installed.—Hubbard, *Ohio*, 1853.

If the present Master is re-elected, he

needs no more installation. Re-installation is unnecessary. If one or more terms intervene, he must be re-inducted. —Gedge, *G. M. La.*, 1852. *N. Y.*

If re-elected, a re-installation is unnecessary and superfluous, though not illegal.—Morris, *Am. F. M.*, v., 92.

WHO MAY INSTALL.

A Past Master should install the Master. A Master has the right to install his subordinate officers.

Any Past Master, if regularly invited, may install the officers elect of a lodge, whether he be a member of that lodge or not.—Swigert, *G. M. Ky.*, 1858.

TENURE OF OFFICE.

An officer in a Grand or Subordinate lodge holds his office until his successor *is installed.*

The rule of the craft is, that the old

officer holds on until his successor is installed; and this rule applies to officers of every grade.—MACKEY, *P. M. L.*, 104.

CANNOT RESIGN.

The principal officers, elected and installed, cannot and should not resign.—HUBBARD, *G. M. Ohio*, 1851.

No officer can resign his office after he has been installed.—MACKEY, *P. M. L.*, 120.

The Master and Wardens of every warranted lodge, if installed, cannot resign.—*Const. N. Y.*

WHO PRESIDES.

First—the Master; in the absence of the Master, the Senior Warden; and, in the absence of both, the Junior Warden.

The Senior or Junior Warden succeeds to all the powers and performs all the duties of his principal, in his absence,

whether a Past Master is present or not.—Morris, *Am. F. M.*, ii., 97.

In case of the death, absence, or inability of the Master, or a vacancy in his office, the Senior and Junior Wardens will, in succession, succeed to his prerogatives and duties for all purposes.—*Const. N. Y.*

In the absence of the Master, the Senior and Junior Wardens, according to rank, shall succeed to the duties of his station.—*Consts. Ohio* and *Indiana.*

RIGHTS AND AUTHORITY OF THE MASTER.

The Master of a particular lodge has the right and authority of congregating the members of his lodge, at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming.—*Old Reg.*, 1720, ii.

The Master has no power to put off the stated monthly communication of his lodge. He is bound to support the

by-laws of his lodge.—C. W. Moore, 1845.

The decisions of the Master upon questions of masonic law and usage are, with respect to his own lodge, absolute.—*Miss.*, 1850.

Within the limits of the ancient charges and regulations of the order, the rules and constitutions of the Grand Lodge, and the by-laws of his lodge, the authority of the Master is supreme during his term of office.—Heard, *Mass.*, 1856.

APPEALS FROM THE DECISION OF THE MASTER.

No appeal to the lodge can be taken from the decision of the Master, on the Warden occupying the chair in his absence.—*Consts. N. Y.* and *Min.*

No appeal lies from the decision of a Master of a subordinate lodge, or his Wardens, in the chair, except to Grand Lodge.—*C. F. C. N. H.*, 1852.

There can be no appeal from the decision of the Master, except to the Grand Lodge.—*Standard By-laws, S. C.*, 1856. *Miss.*, 1850.

Appeals from the decision of the Master are not in conformity with masonic usage. The decision of the Master is final, except as to the Grand Lodge, to which body he is amenable.—C. W. Moore, 1850.

VACANCIES IN OFFICE—HOW FILLED.

On the death, resignation, or removal from the commonwealth, of any elective Grand officer, the Grand Lodge may be convened for the purpose of filling the vacancy by election.—*Const. Penn.*

In case of the death of the Master and Wardens, or their removal from the jurisdiction, the Grand Master may, by dispensation, permit a special election, to fill their places until the next stated election.—*Ibid.*

A lodge may fill vacancies in office, except those of Master and Wardens, by ballot, at any stated communication, upon full notice to the members; but in case of vacancy in the office of Master, an election can only be held by virtue of a dispensation from the Grand Master.—*Const. N. Y.*

CALLING OFF.

Adjourning a lodge is irregular. A masonic lodge should be closed, or the craft should be *called* from labor to refreshment.—*G. M. of N. H.*, 1850.

Calling off, from one date to another, is clearly not warranted by the usages of Masonry, as practiced by the early lodges of ENGLAND, and by the first lodges in this country.—C. W. MOORE, *F. Mag.*, xii., 290.

SPECIAL MEETINGS.

The general rule is that no business

can be transacted at a *special* meeting, except that for which it was called.

No petition for initiation, or for membership, can be received, nor ballot had thereon, at any *special* communication of any lodge, except on dispensation.—*Res. Me.*, 1858.

BY-LAWS, SUSPENSION OF.

No lodge can suspend the operation of a by-law.—*Consts. Me.* and *Mass.*

It has ever been considered here, as a principle of masonic law, that a lodge cannot, under any circumstances, dispense with, or suspend any portion of, its by-laws.—MACKEY, *S. C.*, 1855.

REQUISITE QUALIFICATIONS.

According to the ancient landmarks and general usage, a man to be made a mason must be freeborn, twenty-one years of age, of good report; hale and sound.

By the ancient regulations, the physical deformity of an individual operates as a bar to his admission into the fraternity. But in view of the fact that this regulation was adopted for the government of the craft, at a period when they united the character of *operative* with that of *speculative* masons, this Grand Lodge, in common, it is believed, with most of her sister Grand Lodges in this country and in Europe, has authorized such a construction of the regulation as that, where the deformity does not amount to an *inability to meet the requirements of the ritual, and honestly to acquire the means of subsistence*, it constitutes no hindrance to initiation.—*Const. Mass.*

No individual, physically so deformed as to disable him from honestly acquiring the means of subsistence, or who may be incapacitated to become a useful member

shall be initiated in any lodge.—*Const. N. C.*

RELIGIOUS QUALIFICATIONS.

It is anti-masonic to require any religious test, other than the candidate should believe in a God, the Creator and Governor of the universe.—*Res. Ala.*, 1848.

The religious views of a candidate are not to be regarded at all. It is sufficient if he *believes* in the existence and providence of God.—C. W. Moore, 1849.

PETITIONS FOR THE DEGREES

Must be made in writing, signed by the applicant, recommended by one or more members of the lodge to which such application is made, and presented at a stated meeting.

A petition to be made a mason, after being presented and referred, cannot be withdrawn, but must be acted upon by re-

port of committee and ballot.—*Const. N. Y.*

A petition cannot be withdrawn after an unfavorable report.—Morris, *Am. F M.*, ii., 3.

A rejected candidate must present a new petition upon a second application to be made a mason, his first petition having been rejected; it being a *petition* that is rejected or accepted, and not a *candidate.*—Lewis, *G. M. of N. Y.*, 1858.

There is no general law relative to the time a rejected applicant must wait before he can renew his application. The more common usage is twelve months.—Morris, *Am. F. M.*, iv., 92.

THE BALLOT

To ballot upon the application of a candidate for the degrees or for membership, is the right and duty of every *member* of the lodge.

This is strictly secret; it is inviolable; it is without question, except on the ground of an unintentional or suspected mistake.—Hatch, *C. F. C. of N. Y.*, 1851.

We hold the secrecy of the ballot unquestionable, and admit of no call for reasons.—Hatch, *C. F. C. of N. Y.*, 1850.

No candidate shall be initiated in any lodge under this jurisdiction, without a clear and unanimous ballot in his favor. —*Consts. Me.* and *Mass.*

A candidate can only be accepted by the scrutiny of a secret ballot, and an unanimous vote.—*Const. N. Y.*

Nor shall an unfavorable ballot in any case be reconsidered.—*Res. N. Y.*, 1854.

An unfavorable ballot for degrees or membership cannot be reconsidered.—Lewis, *G. M. of N. Y.*, 1858. Fuller, *C. F. C. of Tenn.*, 1858.

Where a member was known to have

repeatedly blackballed applicants, without good cause, and for unmasonic reasons; held, that the lodge had the right to proceed against, and expel him.—C. W. Moore.

A lodge cannot reconsider the ballot.—C. W. Moore, 1849.

On the ground of mistake, the ballot may be passed the second, or even third time; but no more than three times.—Hatch, *C. F. C. of N. Y.*, 1851.

A Master has the prerogative of ordering a further ballot for a candidate, when he knows the result of the first to be unfavorable.—Lewis, *G. M. of N. Y.*, 1858.

In any case, the result of the third ballot is final; nor can it be set aside or reversed by the action of the Grand Master or Grand Lodge.—Mackey, *P. M. L.*, 201.

A mason has the inherent right to deposit his negative on the application of

a person for initiation in his lodge, as well as on an application for membership. Of this right no masonic power can deprive him.—C. Moore, *Mas. Rev.*, iii., 202.

Every member present shall ballot on the application, unless excused by the lodge.—*Consts. Mass.* and *Wis.*

In balloting for a candidate for initiation, every member is expected to vote. No one can be excused from sharing the *responsibility* of admission or rejection, except by the unanimous consent of the lodge. * * * *—Mackey, *Lexicon*, 52.

WHO CAN BALLOT.

Only master masons and those who are members of the particular lodge to which the candidate makes application, have the privilege of balloting upon such application.

No mason under the degree of Master is entitled to a vote in a subordinate lodge.—*Res. Ohio*, 1823.

Nor shall any ballot be taken for either of the three degrees, except in a master mason's lodge.—*Const. Conn.*

Visiting brethren have no right to vote on the admission of candidates for initiation. Such a claim is inadmissible.—C. W. Moore, 1848.

No mason can be called to an account for the vote which he has deposited. The very secrecy of the ballot is intended to secure the independence and irresponsibility to the lodge of the voter. Mackey, *P. M. L.*, p. 193.

There is no law in the whole jurisprudence of the institution clearer than this: that neither the Grand Lodge nor the Grand Master can interfere with the decision of the ballot box.—Mackey, *P. M. L.*, 208.

RESIDENCE.

No lodge under the jurisdiction of this Grand Lodge, shall initiate, pass, or raise any candidate from another jurisdiction, until he has been a resident within this State for twelve months, without the recommendation of the lodge or Grand Lodge within whose jurisdiction he last previously resided. *Provided*, that this rule shall not be construed to apply to applications from sea-faring or military men.—*Res. New York*, 1853.

PREVIOUS NOTICE.

One month's previous notice is necessary before a man can be made a mason, except a dispensation be obtained from the Grand Master.

No candidate for initiation shall be balloted for until his application has laid over for the consideration of the members

at least four weeks, unless by a dispensation for that purpose.—*Const. N. H.*

A candidate must be proposed in open lodge, at a stated meeting, and can only be accepted at a stated meeting following. -*Const. N. Y.*

TIME BETWEEN THE DEGREES.

Nor shall the third degree ever be conferred in a less interval than four weeks from the time of initiation, except by dispensation from the Grand Master or his Deputy, nor without proof of *proficiency* before advancement. — *Const. N. Y.*

A candidate shall not receive more than one degree on one day; nor a subsequent degree at a less interval than one month from his reception of a former degree, without dispensation from the Grand Master.—*Const. Penn.*

A ballot for each degree, separately, is

an undeniable right, when demanded.--*Const. N. Y.*

Balloting for *all* the degrees given in the lodge at one and the same time, is the practice in this commonwealth; and we think it the proper practice, as it certainly is the oldest we have in this country.—C. W. Moore.

PROFICIENCY.

The masonic ritual requires that candidates for advancement should have made "*suitable proficiency* in the preceding degrees."

Before a subordinate lodge advances a candidate from one degree to a higher degree, the Master of the lodge *shall be satisfied* that the candidate has made *suitable proficiency* in the preceding degree. --*Res. N. Y.*, 1857.

OBJECTIONS.

A member of the lodge has the right

to object to the admission of a candidate, at any time before the O. B.; and such objection is sufficient to bar the progress of the candidate.

Any member of a subordinate lodge may object to the initiation, passing, or raising of a candidate, at any time before the degree is conferred; and it shall be the duty of the lodge to investigate such objections before proceeding further with the candidate.—*Const. Mass.*

It is a settled principle in Masonry, that one black ball rejects without a question, except a second ballot may be called, to be satisfied of no mistake.—*Com. Md.*, 1849.

Any member may object to the initiation, passing, or raising a candidate, at any time before the degree is conferred.—*Reg. Tenn.*, 1857.

It is a violation of the Constitutions of Masonry to call upon a brother to state

his reasons for casting a black ball.—*Iowa*, 1849.

A ballot should be had in all cases, whatever the report of the committee may be. The candidate cannot be recorded as rejected until the ballot is cast, and the result officially declared. It is the business of the committee to *investigate;* it is for the lodge to *decide.*—C. Moore, *Mas. Rev.*, xiii., 304.

REJECTED APPLICANTS FOR ADVANCEMENT.

We cannot admit that the rejection of an application for advancement implies masonic censure. Nor does it deprive him of any privilege to which, as a mason, he was before entitled.—C. W. Moore, 1848.

Rejecting candidates in chapter or encampment does not necessarily imply moral turpitude or criminal delinquency.—C. W. Moore.

Rejecting an application for advancement is not necessarily a stigma upon the character of an applicant; nor is his standing or rights at all affected.—MACKEY, *P. M. L.*, 242.

HOW MANY MAY BE MADE AT ONE MEETING.

According to the General Regulations of 1720 no more than five new brethren shall be made at one time.

A lodge has power to make but five new brethren at the same time.—*Consts. N. Y.* and *Min.*

It is in accordance with correct usage to initiate or craft more than one candidate at the same time; but I recommend much caution in the exercise of such right.—HUBBARD, *Ohio*, 1852.

It is unmasonic to confer degrees upon more than one candidate at the same time.—CLARK, *G. M. Conn.*, 1854.

It shall not be regular to give more

than one degree to the same individua on the same day, unless a dispensation shall have been obtained therefor.—*G. L. Mass.*

This Grand Lodge prohibits its subordinates conferring more than one degree upon the same candidate at one and the same communication.—*Res. Conn.*, 1858.

MEMBERSHIP.

A candidate for the *degrees* must make application to the nearest lodge, but having received them, he may join any lodge that will receive him.

A master mason is not restricted in his privilege of application for membership within any geographical limits. He has the right of applying for membership to any lodge that he may select.—MACKEY, *P. M. L.*, 250.

No brother shall be a member of more than one lodge at the same time.—*Const.*

N. Y., 1822. *Const. Mo.*, 1846. *Const. Mass.*, 1792.

It is a well-settled rule, that a mason cannot be a member of two lodges at one and the same time.—C. Moore, and *Ohio*, 1848.

DIMITTING.

A dimit having been voted, neither the Master nor Secretary can refuse to deliver the brother a certificate of the same, if he requests it. Still the *act* of the lodge severs the membership—not the issuing of the certificate; the certificate being *only evidence* of the dimission.

The Grand Lodges of Wisconsin and Mississippi (1854) allow a dimit as a matter of right to a brother in good standing, who has paid his dues.

Your committee are inclined to subscribe to the opinion, that every member

has the right to dimit without giving any reason; and, when requested, it is the duty of the lodge to grant the request.—*C. F. C. of N. H.*, 1858.

I cannot deny to any man the *right* of withdrawing whensoever he pleases, from a voluntary association. The laws of the land would not sustain us in the enforcement of such a regulation, and our own self-respect should prevent us from attempting it.—MACKEY.

REMOVAL.

The removal of a brother into another jurisdiction does not, of itself, authorize his name to be stricken from the roll of the lodge of which he is a member.—*Consts. Mass.* and *Me.*

Mere removal, or change of residence, does not forfeit or destroy the membership of a brother; but it ceases only by dimitting, expulsion, or death · *C. F. C. of R. I.*, 1850.

NON-AFFILIATED MASONS.

A non-affiliated mason is one who has been dimitted from his lodge. Such brethren are subject to the lodge in whose jurisdiction they reside. They cannot claim any of the benefits or privileges of the *lodge* organization; but are entitled, and subject, to all the rights and privileges, claims and duties, belonging to them as individual members of the fraternity.

RIGHT OF VISITING.

The right to visit, masonically, is an absolute right, but may be forfeited or limited by particular regulations.—*Const. N. Y.*

The right to visit masonically is an absolute right and duty of masons.—*Const. Min.*

Every master mason, who is an affiliated member of a lodge, has the right to

visit any other lodge as often as he may desire to do so.—Mackey, *P. M. L.*, 257.

No member of another lodge, or non affiliated mason, has a right to visit a lodge, if any member of that lodge who is then present shall object to it.—C. Moore, *Mas. Rev.*, x., 364.

It is the right of a brother, in good standing, to visit all regular lodges; but it is also the right of a lodge to refuse such visit, if, in their opinion, their peace and harmony may be disturbed.—*N. Y.*, 1858.

EXAMINATION OF VISITORS.

A brother must have sat in open lodge with another, before he can properly avouch for him.—Smith, *G. M. Ark.*, 1856.

If a positive rule is to be laid down, it would be better to say, that no visitor shall be admitted into a lodge, except

with the avouchment of a well-known and skilful mason, or upon examination by a committee.—MACKEY, *S. C.*, 1856.

MASONIC OFFENCES.

INTEMPERANCE, PROFANITY, DUELLING, SLANDER, AND GAMBLING.

A brother is amenable to discipline, for the above offences, and, if found guilty, may be punished, even to expulsion from the order.

Retail traffic in *intoxicating drinks* is demoralizing in its tendency, opposed to the principles of the order, and inconsistent with the masonic character.—*Ala.*, 1856.

For engaging in traffic in intoxicating liquors, liable to strict discipline.—*Res. Oregon*, 1857.

Lodges are recommended to use their utmost influence to suppress the use of

ardent spirits by members of the fraternity, and others.—*Res. Ind.*, 1828.

Lodges may reprimand, suspend, or expel, for intemperance, profanity, or gambling.—*Res. Ill.*, 1857. *Res. Ark.*, 1856 High offences in Masonry. *Deserve severe discipline.—Gr. Chap. N. Y.*, 1854.

PAYMENT OF DUES.

A member may be suspended but not expelled for non-payment of dues.

Expulsion for non-payment of dues is unauthorized by usage, or the general laws of the craft. An unjust practice.—C. W. Moore.

Any lodge shall have the right to remit to indigent members all dues whatever.—*Reg. Ill.*

MASONIC TRIALS.

General rules governing subordinate lodges, in conducting masonic trials,—

which may be classed as follows:—Charges; Service of notice; Examination; Testimony; Judgment; Punishment; Appeals; Restoration.

All charges must be made in *writing*, signed by the accuser, delivered to the Secretary, and read by him at the next regular communication of the lodge.—*Const. S. C.*

Such brother shall be furnished in writing with a copy of the charges against him.—*Reg. Tenn.*

No brother of this lodge shall be suspended or expelled from membership, unless charges be preferred, duly specifying his offence, presented by a brother in good standing, and the accused being allowed full opportunity to make his defence.—*Standard By-laws of N. Y.*, 1858.

It is desirable that charges be preferred by a member, rather than by the Master;

though in certain cases it may be the duty of the latter to do so.—C. W. Moore, 1848.

Charges for unmasonic conduct must be accompanied with specifications, or there can be no trial.—Swigert, *G. M. Ky.*, 1855.

Charges against a brother do not, before trial, render him ineligible to office, or suspend him from office, he being entitled to the presumption of innocence till the charges be proved.—Lewis, *G. M. of N. Y.*, 1858.

SERVICE OF NOTICE.

The Secretary of the lodge, under the direction of the Master, shall serve, or cause the accused to be served, with an attested copy of the charges, and shall give him seasonable notice of the time and place of hearing, if his residence be known.—*Consts. Me.* and *R. I.*

A brother who is under charges can bring charges against his accuser, if the lodge choose to receive them.—MORRIS, *Am. F. M.*, iii., 33.

Such brother shall be duly notified, and furnished, in writing, with a copy of the charges against him. * * * Due notice shall be given, as far as practicable, to all the members of the lodge, of the time and objects of said meeting.—*Reg. Tenn.*

The testimony of uninitiated witnesses may be taken in the ante-room, before a committee, or in any other convenient place.—C. W. MOORE.

The lodge should be opened in the highest degree to which the accused has attained; the accused and accuser should be present (if the latter be a mason), and also be present at all examinations of witnesses.—MACKEY, *U. M. L.*, xvii., 323.

TESTIMONY.

The accused may select any brother for his counsel, and the witnesses shall testify, if masons, on their honor as such. Hearsay evidence shall be excluded.—*Consts. Me., Vt., Mass., R. I., Wis., Mo., Cal.,* and *Kansas.*

The testimony of a person who is not a mason, is *generally* admissible. Such testimony is always to be taken by a committee, and on oath administered by a competent legal officer.—MACKEY, *U. M. L.*, xvii., 328.

Any testimony that would convict a mason of immoral conduct is lawful testimony.—MORRIS, *Am. F. M.*, v., 100.

JUDGMENT.

The question: "*Is the accused guilty, or not guilty?*" shall be distinctly put to each member of the lodge, by name, commencing with the youngest. The Secre

tary shall record the answer as given.—*Const. Me.*

To the above, the Constitutions of MASSACHUSETTS, WISCONSIN, RHODE ISLAND and CALIFORNIA, add: "the answer shall be given standing, and in a distinct and audible voice."

It is proper that all matters in mitigation of punishment should be heard after the verdict.—C. W. MOORE.

If the verdict is "guilty," the presiding officer must put the question as to the nature and amount of punishment. He will commence with expulsion, and, if necessary, proceed to propose indefinite, and then definite suspension, exclusion, public or private reprimand, and censure. —MACKEY, *U. M. L.*, xvii., 324.

APPEAL FROM SENTENCE.

Any brother who may feel aggrieved by the decision of any lodge, or other

masonic authority, in this jurisdiction, may appeal therefrom to the Grand Lodge, which appeal shall be in writing, specifying particularly the grievance complained of.—*Const. Vt.*

Any brother who may feel aggrieved by the decision of any lodge, or other masonic authority, acting under this jurisdiction, may appeal to the Grand Lodge against such decision.—*Const. Mass.*

The right of appeal to the Grand Lodge, from the decision of the subordinate lodge, in cases of discipline, is guaranteed to every mason, by the ancient usages and laws of the fraternity; and this right supposes the existence of a power in the Grand Lodge to confirm, modify, or reverse the decision of the subordinate.—C. W. Moore, 1851.

Which appeal shall be in writing, specifying particularly the grievance com-

plained of, and shall be, by the appellant, sent by mail to the Grand Secretary.—*Consts. Vermont* and *Mass.**

In OHIO, INDIANA, and NEBRASKA, one year is allowed in which to take an appeal to Grand Lodge.

In VERMONT, FLORIDA, and CALIFORNIA, the appeal must be taken to the next Annual Communication of Grand Lodge.

In NEW YORK, MARYLAND, MISSISSIPPI, and MINNESOTA, an appeal must be taken within six months after sentence.

PENALTIES.

The penalties imposed by masonic law, are *fines*, *reprimand*, *suspension*, and *expulsion*.

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* This Grand Constitution adds to the above: "A notice and copy of the appeal must also, and at the same time, be sent by the appellant to the party against whose decision the appeal is made."

FINES.

It is contrary to the principles of Free masonry, to inflict pecuniary fines for non-attendance.—MACKEY, *Lexicon*, 15.

Fines and pecuniary punishments, in Masonry, are illegal.—MORRIS, *Am. F. M.*, ii., 170. Fines are unmasonic.—*Ib.*, iii., 168.

REPRIMAND.

A *reprimand* is the mildest masonic penalty except that of a fine. It is administered for light offences, and where suspension would be too severe. It may be private—where no one is present, except the Master and the offending brother, or in the presence of the whole lodge, and it may be administered by a majority vote, without a formal trial.

SUSPENSION OF MEMBERSHIP.

Although this deprives the suspended

brother of all his rights and privileges in the lodge suspending him, yet it does not affect his general standing otherwise, or right of visiting the suspending lodge.

DEFINITE SUSPENSION.

The brother returns to his former rights and privileges at the expiration of the time for which he was suspended.

INDEFINITE SUSPENSION

Places a brother in the same position, for the time being, as an expelled mason. He can only be reinstated by the lodge which suspended him.

A *limited* suspension is a different thing; then the person suspended becomes restored on the expiration of his sentence, without any action on the part of the lodge, or the body inflicting the punishment. This principle, we believe, is recognized by all who are entitled to be regarded as authority, and it is based up·

on the fact, that the offending brother has paid the penalty of his delinquency.—King, *C. F. C. of N. Y.*, 1853.

Striking name from the roll of members, does not affect standing, nor debar from any privilege, except membership in the particular lodge.—*G. M. La.*, 1858.

A sentence of suspension can be reconsidered at any time, by the proper authority.—Morris, *Am. F. M.*, iii., 82.

Suspension from the lodge does not abrogate the connection between the member and his lodge, but places his rights in abeyance only.—Mackey, *U. M. L.*, xvii., 311.

Suspension from the rights and benefits of masonry includes also a suspension from the payment of arrears.—Mackey, *U. M. L.*, xvii., 315.

EXPULSION.

An expelled mason is divested of his

rights and privileges as a mason; and his family also cease to have any claim upon *masonic charity.* A person in this situation can only be restored by the Grand Lodge, with the consent of the lodge which expelled him.

A sentence of expulsion takes effect when it is confirmed by the Grand Lodge, and operates as a suspension in the meantime.

We doubt whether a lodge can expel *forever;* that is, so expel that he can never be restored.—C. Moore, *Mas. Rev.*, xiv., 115.

The only proper tribunal to impose this heavy punishment, is a Grand Lodge. The sentence of the subordinate lodge is of no force until its Grand Lodge has confirmed it.—Mackey, *Lexicon*, 145.

A lodge cannot expel a suspended mason without first reinstating him.—Morris, *Am. F. M.*, ii., 178.

No lodge under this jurisdiction, nor any member thereof, shall publish, or in any way make known, except to the fraternity, or within the lodge, the expulsion of a member, further than to state verbally the fact of expulsion, whenever the interest of masonry may seem to demand it.—*Res. N. H.*, 1820.

When a member of a lodge has been tried upon charges preferred against him, and has been found guilty, and suspended or expelled by a vote of his lodge, from that time his right to masonic intercourse ceases; the judgment of the lodge remains in full force and effect, until reversed on appeal.—*N. Y.*, 1857.

Suspension or expulsion from a chapter, or encampment, does not disturb membership in the lodge.

I understand the masonic law to be, that a chapter has not the power to sus-

pend a member from the privileges of the lodge.—HUBBARD, *Ohio*, 1851.

No business can be done at special meetings, save that specific business for which the lodge was called, or adjourned. —C. MOORE, *Mas. Rev.*, viii., 368.

No business shall be transacted by such special meeting but that for which it was called.—*Standard By-laws, N. Y.*, 1858.

EMERGENCIES.

The acting Grand Master is sole judge of what constitutes a case of emergency; but in some jurisdictions the power is granted to other Grand officers.

According to the Constitution of NEBRASKA, three-fourths of the members present may decide any application to be a case of emergency.

Cases of emergency, warranting haste in acting on a petition for initiation, must be real, not imaginary. There must be a

necessity for immediate action.—*Ark.*, 1855.

BUSINESS.

The general rule is, that all business of masonry, except conferring the first two degrees, must be transacted while the lodge is opened on the third degree.

Elections, and all other business and work, are done in a master mason's lodge, excepting only such business or work as shall strictly belong to the lesser degrees. —*Const. Penn.*

All business of a lodge must be transacted in the master's degree, for the reasons, that none below that degree have a right to know what is done in a master's lodge; and members of a lodge, that is, master masons, can only participate in its business.—Lewis, *G. M. of N. Y.*, 1858.

CLANDESTINE LODGES—IRREGULAR WORK.

A body of masons, or pretended or clandestine masons, meeting as a lodge, without a legal warrant or dispensation, is termed a "clandestine" lodge; and work done by them is termed "clandestine work." A regular mason visiting, or holding masonic communication with such body or its members, or initiates, subjects himself to the severest penalties.

Any lodge may do *irregular* work, but none but a *clandestine* lodge (that is, one having no legal charter), can do *clandestine* work.—MORRIS, *Am. F. M.*, iii., 124.

THE CHARTER—PRESENCE OF IN THE LODGE.

The Master of a lodge has the special charge of its charter, and it is his duty to see that it is carefully preserved. It must be present when the lodge is opened—*Consts. Me.* and *Mass.*

I do not believe that the charter is the authority, but merely the evidence of vested authority, and its presence is not indispensable.—GRAY, *Miss. Acacia*, 1855.

ABRIDGMENT OF THE RITUAL.

A lodge has no right to *abridge* or *omit* any part of the Ritual belonging to any of the degrees, when conferring them upon a candidate. The candidate having complied with all the obligations and forms required of him, *is entitled to receive the whole of the Ritual, and it is masonically and grossly unjust to deprive him of any part thereof.* A lodge, having undertaken to confer a degree, is bound to complete it in a workmanlike manner.

Every word of every degree should be given to the candidate, and that, too, at the time he takes the degrees.—MORRIS, *Am. F. M.*, ii., 131.

In conferring the degrees, the lectures appertaining thereto shall indispensably be delivered; and it shall be considered irregular, in the opening or closing of a lodge, to waive any portion of the ceremonies.—*Const. N. C.*

MASONIC PROCESSIONS.

The general rule in regard to subordinate lodges, is, that no procession can be had * without a special dispensation therefor, from the Grand Master, or one of the principal Grand officers.

No lodge shall form a public procession (funeral processions excepted), without permission from one of the first four Grand officers, or the Disrict Deputy Grand Master within whose district it is located.—*Const. Me.*

No lodge shall form a public proces-

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* Funeral procession excepted.

sion, without permission from the Grand Master (or, in his absence, the Deputy Grand Master), or the District Deputy Grand Master within whose district it is located.—*Const. Mass.*

WHO MAY JOIN IN A MASONIC PROCESSION.

Master masons only can join in a masonic burial procession. Entered apprentices and fellow crafts may join in processions on festival occasions, laying corner stones, &c.

None but master masons can be allowed to walk in funeral processions as masons. —C. W. MOORE, 1845.

In the processions for dedications, and laying corner stones, entered apprentices and fellow crafts may be present and take the place assigned them; but as none but master masons can be buried with masonic honors, so none but master masons can be permitted to join the procession.—HASWELL, *C. F. C. Vt.*, 1849.

Non-affiliated masons cannot join in masonic processions.—MACKEY, *U. M. L.*, xviii., 295.

CONCERNING LODGE RECORDS.

It is the duty of the Secretary to record the *truth*, and of the lodge to see that the record conforms to the truth.

The signature of the Master is not necessary to give validity to the proceedings of the lodge. The approval of the lodge, and the signature of the Secretary, make the records complete.—C. W. MOORE, 1846.

The names of all the officers, members, and visitors, should be given at length at called or stated meetings.—*Iowa*, 1851.

The lodge has no *right* to change its minutes after once regularly approving them.—MORRIS, *Am. F. M.*, iii., 65.

GRAND LODGE CERTIFICATES.

In some jurisdictions they are required of every visitor not *known* to the lodge to be a worthy brother; in others, they are only required of those hailing from *foreign* jurisdictions; and in others, they are seldom required.

Ordered, That no mason be admitted to any subordinate lodge, under the jurisdiction of this Grand Lodge, or receive the charities of any lodge, unless he shall, on such application, exhibit a Grand Lodge certificate, duly attested by the proper authorities, *except he is known to the lodge to be a worthy brother.*—N. Y., 1843. The proper stand.—MACKEY, *Lexicon*, 78.

The certificate is, by no means, intended to act as a *voucher* for the bearer, nor can it be allowed to supersede the necessity of a strict examination.—MACKEY, *Lexicon*, 78.

A diploma is a mere certificate, officially issued by the lodge, that A. B. has regularly received the several degrees, and is, at the *date* of the certificate, a worthy member of the lodge.—C. Moore, *Mas. Rev.*, xiv., 116.

THE DEGREE OF PAST MASTER.

A master must receive the honorary degree of Past Master before installation. —Lewis, *G. M., N. Y.*, 1858.

The Past Master's degree is not necessary to qualify a Master to preside.—*Mich.*, 1855.

CONFERRING DEGREES, WITHOUT FEE.

A lodge has not the right to receive members free of dues, except they be in indigent circumstances—if the by-laws prescribe payment of dues.—Hubbard, *Ohio*, 1851.

Clergymen approbated by competent

authority to preach the gospel, may be initiated, crafted, and raised, without any fee whatever.—*Const. Me.*, 1820.

Voted, That the fees payable to the Grand Lodge, on the initiation of ordained and permanently settled clergymen, be in future remitted.—*Mass.*, 1812.

MASON'S WIDOW AND ORPHANS.

Upon the death of any master mason, in good standing, and a member of any lodge under this jurisdiction, such lodge shall furnish to the widow and orphans of the deceased a certificate of his membership, standing, and death, under seal, without any charge therefor.—*Reg. Ark.*

Lodges are required to furnish the widow or the orphans of each deceased brother master mason who was in good standing, with a certificate of such brother's standing, at his death.—*Res. Ill.*, 1847. *Res. Tenn.*, 1853. *Texas*, 1849.

ITINERANT MASONIC LECTURERS.

The Grand Lodge deems it improper and unmasonic for the subordinate lodges to permit any itinerant masonic lecturer to visit their lodges for the purpose of lecturing.—*Reg. Miss.*

No lodge shall encourage, promote, or permit, the delivery of any masonic lectures, which have not been sanctioned and authorized by the Grand Lodge. Nor shall any mason be permitted to deliver such lectures under this jurisdiction. —*Consts. Mass.*, *Maine*, *R. I.*, and *Wis.*

SUMMONS.

Every mason is bound to obey the summons of a lodge of master masons, whether he be a member or otherwise. The obligation is general.—C. W. Moore, *F. Mag.*, i., 36.

The refusal to obey the lodge summons

is an offence in Masonry, which demands stringent discipline.—Swigert, *G. M. Ky.*, 1858.

AFFIRMATION.

The committee, to whom was referred the question, whether the masonic degrees can be conferred on affirmation, without oath, reported: that it would not violate any masonic principle, or remove any landmark, to confer the degrees on affirmation. [*Report Accepted*].—*Me.*, 1823. —*Res. of Vt.*

SEAL.

No document issued over the signature of the Secretary is valid without a seal. —Morris, *Am. F. M.*, ii., 66.

RECONSIDERING PROCEEDINGS.

Proper notice having been given, a motion to reconsider, ordinary business, (except balloting) at the ensuing meeting,

would generally be in order.—C. W MOORE.

FROM NEW YORK MASONIC CODE.

RELATIVE TO INTEMPERANCE.

Resolved, That it is the duty of all subordinate lodges under this jurisdiction to restrain intemperance among their members, if there be any guilty of this practice, and to correct the evils thereof to the extent of their authority.—Pages 173 and 175—1854.

Resolved, That this Grand Lodge ought not to exercise original jurisdiction to try a member of a subordinate lodge which is in good standing, and which is not acting in hostility to the Order, constitution or jurisdiction of this Grand Lodge, for any Masonic offence other than offences against this Grand Lodge,

when such member is subject to trial by the subordinate lodge to which he belongs.—Page 189—1854.

That where more than one lodge is situated in the same city or village, their jurisdiction is concurrent in all respects in said city or village.—Pages 28 and 256—1859.

DUE PROFICIENCY REQUIRED TO BE MADE.

Resolved, That no candidate shall be passed to the degree of Fellow-Craft, or raised to the degree of Master Mason in any subordinate lodge under the jurisdiction of this Grand Lodge, without *proof of proficiency in the preceding degree*, which shall be ascertained by examination of a competent Committee, to be appointed by the W. Master, or examination in open lodge.—Page 153—1856.

Resolved, That before a candidate in a

subordinate lodge advances from one degree to a higher degree, the W. M. of the lodge shall be satisfied that the candidate has made suitable *proficiency in the preceding degree.*—Page 173—1857.

WORK AND LECTURES.

That it is the duty of lodges to *adopt and practice the standard work and lectures of this Grand Lodge*, and a refusal so to do subjects them to discipline; and while the Grand Master may not deem it advisable to take official cognizance of mere remissness in this regard, yet where a lodge, already proficient in the standard work, substitutes another system,* there can be no excuse for such defiance of Grand Lodge authority, and it will not be disregarded.—Pages 26 and 164—1864.

No application for a warrant shall be entertained by this Grand Lodge unless

* Which is *not* the standard work.

the same shall be accompanied by the certificate of the Grand Lecturer or his Assistant that the several officers named in such application *are in possession of the work and lectures* adopted by this Grand Lodge, and are *competent* to practice and impart the same.—Page 73—1865.

RELATIVE TO NON-AFFILIATED MASONS.

If a non-affiliated Mason apply for affiliation at a regular meeting, and the petition is received, referred to a Committee, and reported upon favorably, and he is elected at a subsequent regular meeting by a unanimous ballot, he thereby becomes a member of the lodge, and no re-ballot can be taken to deprive him of his membership at a future meeting. The law which gives the right to re-ballot applies to petitioners for the degrees, and not for affiliation. Constitutions, section 8, rule 14.—Pages 36 and 207—1862.

In the case of an application for membership of a non-affiliated Mason who has been rejected, there is no law forbidding him to renew the same at the next or any other regular meeting.—Pages 36 and 206—1862.

A brother has a right to affiliate with any lodge he thinks proper, and is not restricted to the lodge in whose jurisdiction he resides.—Pages 36 and 206—1862.

That although an unaffiliated Mason has no *claim* upon the Fraternity for relief or Masonic burial, yet a lodge may grant either, or both, to those otherwise worthy. It is only unworthy, suspended or expelled Masons that are *forbidden* these privileges by section 51 of the Constitution.—Pages 26 and 164—1864.

That an officer to whom charges are preferred is not obliged to appoint Commissioners, but may, in his discretion, dis-

miss them, if, upon their face, they are clearly frivolous, or would not constitute an offence if proven.—Pages 24 and 194—1865.

RELATIVE TO AFFILIATION.

That a brother cannot be received as an affiliating member of a lodge unless he produces his dimit, or shows sufficient cause for its non-production.—Pages 18 and 173—1863.

LAWFUL MASONIC INFORMATION.

Sitting in open lodge with a brother, or avouchment by a brother who has done so, or through personal examination, either constitutes "lawful Masonic information."—Pages 34 and 206—1862.

Any member of the lodge neglecting or refusing to pay his dues for one year, may be stricken from the roll thereof, by a vote of the lodge, at a stated meeting.—*Standard By-laws N. Y.*, 1858.

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10 pieces, solid silver, handsomely engraved, with ribbon and pin hangers	70.00 to 100.00
Past Masters' miniature Jewel, with pin, solid silver, each	3.50
Past Masters' Jewels in circle	6.00 to 8.00
Plated Square and Compass for Altar	4.00 to 8.00
Silver Square and Compass for Altar	9.00 to 17.00

Presentation, Past Masters', Grand Lodge, and Grand Officers' Jewels made to Order.

PAST MASTERS' JEWEL (miniature Jewel), which can be carried in the pocket-book, warranted to be of coin silver; more convenient than the Presentation Jewel $9.00

CHAPTER.

APRONS.

Linen Aprons, trimmed, per doz	$6.00
Lambskin Aprons, trimmed with red silk,—single	3.00
Six or more at an order,—each	2.50
Lambskin *Dress* Aprons—very rich	5.00
Six or more at an order,—each	4.50

COLLARS.

Officers' Collars, Royal Arch ribbon, single	$1.25
Six or more at an order, each	1.00
Officers' Collars, scarlet merino, or French velvet, trimmed with gilt lace and 7 stars,—single	3.00
Six or more at an order,—each	2.50
Officers' Collars, best scarlet *silk* velvet, trimmed with gilt lace and 7 stars,—very rich	7.00
Three or more at an order,—each	6.00

SCARFS.

Scarlet satin or silk Scarfs, each	$7.50
Scarlet velvet Scarfs, each	7.00 to 15.00

ROBES.

9 Officers' Dresses with Mitre, Crown, and Turbans complete	$200.00
9 Officers' Dresses with Mitre, Crown, and Turbans complete, superior	300.00
9 Officers' Dresses with Mitre, Crown, and Turbans complete, extra superior	400.00

JEWELS.

12 pieces fine gilt Jewels	$24.00 to 37.00
12 pieces fine gilt Jewels, with ribbon and pin hangers	33.00 to 50.00
High Priests' Breastplate and Chain.	24.00 to 37.00

Presentation, Past High Priests', Grand Chapter, and Grand Officers' Jewels made to Order.

COUNCIL OF R. & S. MASTERS.

APRONS.

Linen Aprons, trimmed, per doz	$6.00
Lambskin Aprons, trimmed with purple silk, each	2.50 to 3.00

COLLARS.

Officers' Collars, purple ribbon.....		$1.15
Officers' Collars, purple merino or French velvet, trimmed with gilt lace and 7 stars, each.....		2.75
Officers' Collars, purple patent velvet, trimmed with gilt lace and 7 stars, each.....		4.00
Officers' Collars, best purple *silk* velvet, trimmed with gilt lace and 7 stars, each.....	5.00 to	7.00

JEWELS.

Fine gilt Jewels, each...	$3.50 to	4.50

COMMANDERY.

Baldric (merino).....		$7.00
" (fine cloth).....		10.00
" (watered silk).....		10.00
Chapeau, properly trimmed..$12.00	15.00, and	18.00
Fatigue Cap " "	3.25 to	5.00
Gauntlets, " "	4.00 to	5.00
Cuffs, " "		3.00
Buff Lisle Thread Gloves.....	.50 and	.75
Sword, metal Scabbard.....	8.50 to	50.00
Belt with Chain Hanger.....	4.50 to	8.00
Leather Sword Case.....		3.00
Valise for Chapeau, &c.....	4.00 to	12.00
Shoulder Straps, embroidered.....	5.50 to	8.00
" " metal.....		3.50
Prelates' Robes, Crozier and Cross..	40.00 to	60.00
Jewels for Officers (15 pieces, with pins).....	60.00 to	75.00
Relics.....		20.00
Plated Candlesticks, per doz.....		18.00
" Goblets "		18.00
Green Sash.....	4.00 to	6.00
Ascension Scene.....	20.00 to	30.00
Foils, per doz.....	12.00 to	18.00
Seal and Press.....	8.00 to	20.00

COMMANDERY.—*Continued.*

Question Book.....	$4.00
Book of the Commandery, cloth....	0.75
Tuck.....	1.00

Banners, Robes, Tents, &c., made to Order.

KNIGHTS TEMPLAR UNIFORMS.

Swords, $8.50, 11.00, 15.00, 16.50, 20.00, 21.00, 25.00
Belt and Chain Hanger $4.50, 6.00, 7.00, 8.00
Leather Case for Sword.....$3.00
Baldric, merino.....$7.00
" fine cloth or watered silk.....$10.00
Gauntlets, with Crosses $4.00, 5.00
Cuffs.....$3.00
Buff Lisle "Thread" Gloves... .....50 cts., 75 cts.
Cap, with Cross.....$3.25, 4.00, 5.00
Chapeau, Cross and Plumes.....$12.00, 15.00, 18.00
Valise, for Uniform, &c.....$4.00 to 12.00

MEASUREMENTS.

Size of Head,_____

" " Waist,_____

" " Hand,_____

Height,_____

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